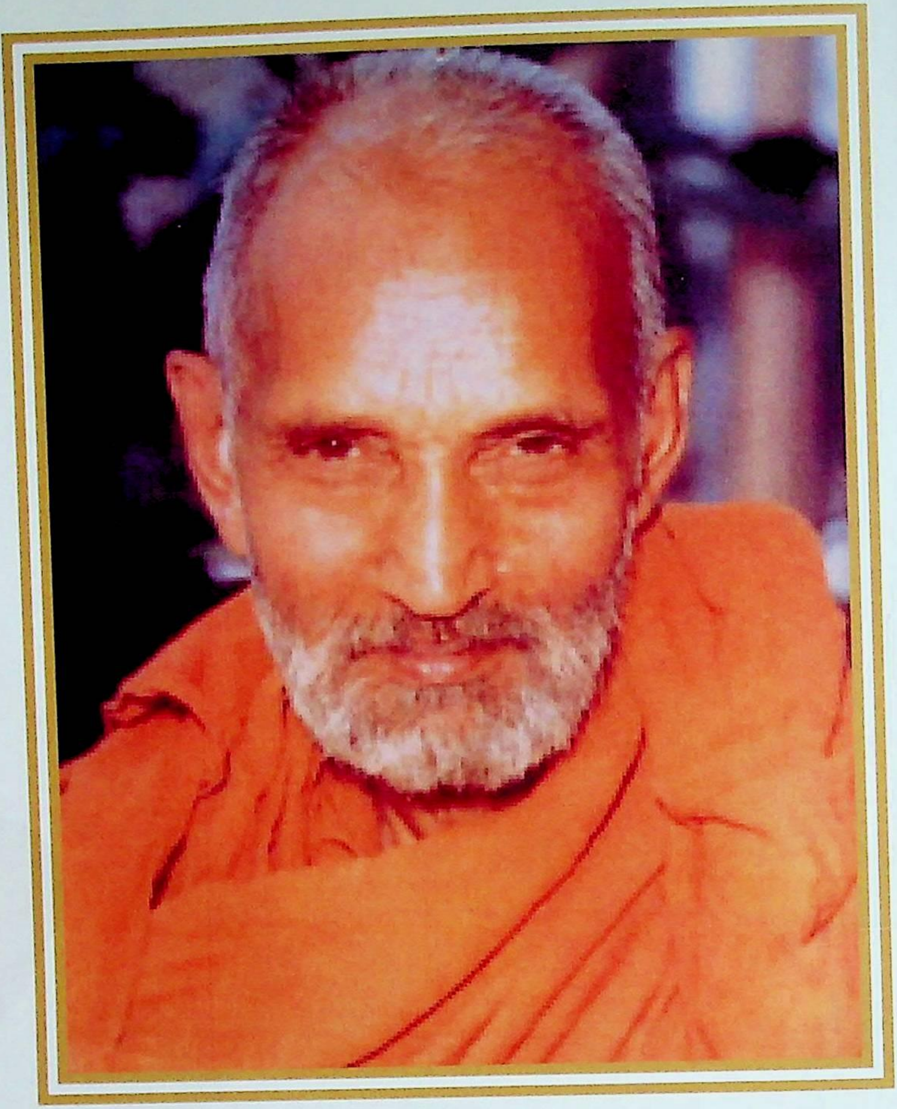
Verses of the Divine Spiritual Life

(with explanation)

(Part-2): Canto of Meditation and Worship

Shrotriya Brahmnishta Veetraga Paramhansa

SWAMI DAYANAND GIRI JI MAHARAJ



Swami Dayanand 'Giri' Ji Maharaj

(19th March, 1919 - 23rd Nov., 2004)

Verses of the Divine Spiritual Life

(Part-II)

(With Explanation)

Canto of Meditation and Worship

(Dhyanopasana Kand)

By :

Paramhansa, Veetraga, Shrotriya, Brahmnishtha

Swami Dayanand Giri Ji Maharaj

Translated by : :

Prof. A.S. Mahajan

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Guru Brahma
Guru Vishnu
Guru devo Maheshwara
Guru sakshat para Brahma
Tasmai shri guruve nama :

Dedicated to :

Paramhansa Veetraga Revered Swami Dayanand Giri Ji Maharaj — the satguru who dwells in our hearts.

— Humble Devotees

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PUBLISHER'S NOTE

With the blessings of Brahmleen Revered Swami Dayanand Giri Ji Maharaj, it is a matter of great pleasure and privilege for us to present Verses of the Divine Spiritual Life (with explanation) English Version of Adhyatmik Jeevan Padyawali (Vyakhiya Sahit) in Hindi in three parts.

First part of this book is Canto of Conduct or *Charya Kand*. In this book Revered Swamiji has expressed his life's experiences as well as his wisdom of spirituality for ultimate spiritual peace and path to attain salvation *(Moksha)*. He was known for his great spiritual eminence and for his yogic powers through '*tapas*'. An acclaimed *Jivanmukta*, his language of silence could transmit the message more powerfully than any number of spoken words. The life of an illuminated soul is always refreshing and invigorating. It is the life that inspires life. Swamiji's life and message are richly saturated with God-consciousness, which will be a source of unfailing inspiration and guidance to earnest spiritual seekers.

We are celebrating birth anniversary of this most illustrious seer who took birth in March 19, 1919 and whose mere rememberance is sufficient to satisfy the needs of his Shishyas and devotees. To mark this occasion devotees of revered Swamiji have published these books.

I humbly acknowledge the sincere and honest efforts of Prof. A.S. Mahajan, retired head of Post Graduate Department of English G.M.N. College, Ambala Cantt (Haryana) in translating the Hindi Version into English. This English version has been rendered with utmost care and unmatched committment, keeping in mind Swamiji's advice to follow the spirit of the original text, both in letter and spirit, by none other than Prof. A.S. Mahajan who very graciously agreed to undertake the endeavour to accomplish the translation with missionary devotion and zeal.

We, especially English knowing devotees who are not very well conversant with Hindi are extremely grateful to Prof. Mahajan for completing the English Version of the whole book Adhyatmik Jivan Padyawali (Vyakhiya Sahit) containing *Charya Kand, Dhyanopasna Kand* and *Darshan Kand* in three parts namely Verses of the Divine Spiritual Life (with explanation) 'Canto of Conduct' i.e. *Charya Kand* or *Karam Kand,* 'Canto of Meditation and Worship' i.e. *Dyanopasna* and Canto of Spiritual Psychology i.e. *Gyan/Darshan Kand*.

The quality of the translation is an ample proof how deep and strenuous perusal he had of the contents and expressions of verses, both in Hindi and English Versions. I am sure that Prof. Mahajan is definitely inspired and blessed by Revered Swamiji Maharaj for accomplishing this mammoth task. His committed dedication and devotion to Swamiji is worth emulation. He proved to be of maximum help with his critical expositions of Swamiji's thoughts. May God bless him with happy and long life.

This book Verses of the Divine Spiritual Life (with explanation) in three parts aims at providing a complete knowledge of spirituality for the seekers after truth to understand the spiritual life and to see the eternal-truth revealed by Revered Swamiji. This book in three parts is a treatise which enables a structured and easy understanding of the difficult texts of the Vedas, Puranas and other holy scriptures.

I offer my sincere thanks to Prof. M.L. Sharma Retd. Head of Dept. of English, S.A. Jain College of Ambala City who has initially translated all the Hindi Verses of Adhyatmik Jivan Padyawali into English with unmatched commitment and dedication. I am also grateful to Dr. Neelam Marwaha ji for providing us help in translating some Hindi verses into English.

During my calm moments, I visualise myself sitting at the lotus feet of Revered Swamiji Maharaj who always takes care of me at all times. So even in times of difficulties I feel secure and happy in the ever-loving presence of the Swamiji. It is only with Swamiji's benign spirit, leading this humble devotee that I holding his finger, feel encouraged and strengthened. Everything i.e. voluminous work of publication and free distribution of Swamiji's sacred books to the earnest readers in all the states of India and few places abroad is going on smoothly with his inspiration and blessings on this humble devotee. In this regard I have received a very encouraging response from learned readers who have benefited from these sacred books to follow the spiritual life for attaining the ultimate peace which is the ultimate goal of life.

Several blessed devotees whose names have been mentioned at the end of this book have extended their helping hand by liberal donations for the noble cause of publication of this holy book in three parts for which earnest devotees of all the states of India shall remain ever grateful to them for years to come. Without helping hand of the blessed devotees, it would have been extremely difficult to complete this mammoth publication. May God bless them all for this noble gesture of publication and free distribution of spiritual books which are total 19 in number both in Hindi and English.

May a serious perusal of this sacred book inspire humanity to take a step forward on its march to truth—The Real—the ultimate truth.

A humble devotee at the
lotus feet of Revered Swamiji Maharaj

March 19, 2022
Ambala City-134003
(Haryana)

G.C. Garg
Registrar (Retd.)
Technical Education, Haryana

TRANSLATOR'S NOTE

It was indeed my good fortune that Sh. G.C. Garg, a devout disciple of Reverend Swami Dayanand Giriji, with the approval of Swamiji himself, granted me an opportunity to translate into English some of the sacred books written in Hindi by Swamiji himself. It has indeed opened my eyes, given a glimpse of right knowledge and transformed my life. I shall always be grateful to both of them for entrusting me with this noble task. On my part, I have tried my best to convey the spirit of Swamiji's message through my translation. I have also tried to use the simplest language possible, while maintaining the structure of sentences in the original. Whatever success I have ahieved in this task is entirely due to the blessings of Swamiji and constant encouragement and prodding from Sh. G.C. Garg. I am greatly thankful to him for painstakingly revising this translaton thoroughly to maintain the true spirit of Swamiji's message in this translation. I am also very grateful to Prof. M.L. Sharma, former Head, Dept. of English, S.A. Jain College, Ambala City and Dr. Neelam Marwaha, HOD, Blood Transfusion Dept, PGI Chandigarh for providing invaluable help in translating the verses. I express my gratitude to Prof.S.L. Singla of S.D. College, Ambala Cantt, and Dr. R.K. Lahiri from Jabbalpur (M.P.), a profound spiritual scholar, for their valuable suggestions for improving this work of translation.

Verses of the Spiritual Life is indeed a distillation of all our ancient scriptures including Vedas, Upnishadas, Ashtavakra Gita, Bhagwad Gita etc. It is indeed a great work of Spiritual Psychology and reveals a practical method of attaining ultimate liberation by gaining freedom from all fetters and wrong tendencies through right knowledge, introspection and meditation thereby attaining eternal spiritual bliss if we are prepared to practise austerity and endure the pain of travelling on this right path.

This translation of Verses of Spiritual Life has been divided into three parts : (i) Canto of Conduct or *Charya Kand* (ii) Canto of Meditation and Worship of *Dhyanopaasana Kand* (iii) Canto of Spiritual Psychology or *Gyan / Darshan Kand.* Canto of Conduct deals with external purification of life for which a person must protect himself from his sins and always maintain a right conduct and behaviour. Canto of Conduct tells of raising of level of consciousness to learn about fetters and wrong tendencies through right knowledge and meditation and seek freedom from all fetters and wrong tendencies. This would lead a meditator and devotee to realize the peace and bliss in his soul. He would realize his own self, his individual consciousness and Consciousness-in-General or God. The second part, *Dhyanopasna Kand* or Canto of Meditation and Worship, shows that meditation and worship enable a person to attain salvation. Meditation would reveal that there is no total destruction of any object and so how can the annihiliation of individual consciousness or soul take place after death. Meditation would leads to right knowledge and this right knowledge would bring an end to all pains which are caused by passion of worldly pleasures. The Canto of Spiritual Psychology outlines a systematic, step by step approach to attain supreme salvation through realization of truth.

I must also express my gratitude to all the devotees who have donated liberally to facilitate the publication of these works so that they can be distributed free among those who seek eternal peace and bliss. Their contribution in spreading Swamiji's message is indeed immense and I humbly bow before them for their faith and devotion.

A.S. Mahajan

BRIEF LIFE SKETCH OF REVERED SWAMI DAYANAND GIRIJI MAHARAJ

Swamiji was born in an affluent and religious Brahmin family at Hoshiarpur (Punjab) on 19th March, 1919. His father was a noble and pious Civil Engineer widely known for his honest and religious way of life. From the very beginning Swamiji was unattached with the material world and at the tender age of 19, he left his home at Vill. Shahpur near Sargodha *(now in Pakistan)* with absolute renunciation, in search of God and Real Truth of life. After about one year of visiting various places and seers, he arrived at Kailash Ashram Rishikesh (Haridwar) and met Maha Mandaleshwar Swami Vishnudevanand 'Giri' Ji Maharaj which marked the beginning of learning Sanskrit language and study of scriptures and spiritual books under the guidance of his mentor Swami Vishnudevanand 'Giri' Ji Maharaj.

Greatly impressed with his dedication, devotion and complete renunciation of wordly ways of life, Swami Vishnudevanand 'Giri' Ji always kept Swamiji in his company and after about 3 years the Guru sent Swamiji to Kashi (Varanasi) for extensive study of scriptures under the esteemed guidance of Swami Shankar Chetan Bharti Ji Maharaj, an authority on Sanskrit Language, Vedas, Scriptures and other spiritual literature. At Kashi, 6 years of concentration on learning equipped Swamiji with complete knowledge of his cherished Subject *(Gyana)*.

After spending about 6 years at Kashi, when Swamiji returned to Kailash Ashram, his Guru, highly impressed with his accomplishments and knowledge, decided to appoint Revered Swamiji his religious heir of the Ashram. Knowing this and considering it as shackles binding him to an institution, Swamiji left Kailash Ahsram without informing anyone and visited unknown places of Himalayas meditating on the hidden mysteries of life.

Swamiji practised 'Dhyan Samadhi' for 7 to 8 months in the 'Beehadgufa' the famous cave in a jungle near Badrinath Temple *(Uttrakhand)* sitting in 'Lotus' posture for days together without caring for Bhiksha etc. He thus became a truly realised soul visualising the presence of the same God (Narayana) in every living being. Swamiji observed deep penance in the cave, and attained Spiritual Wisdom and complete realisation of Paramatama. *(Supreme Consciousness)*.

Upto the age of 80, Swamiji travelled on foot without using any mode of transportation through whole of India, some parts of Pakistan and Nepal. During travelling, wherever night fell, Swamiji used to spend his night at odd places, i.e. under the trees or in deserted and dilapidated places. Swamiji used to have meals only once a day after taking Bhiksha from five houses, in a Khappar (i.e. *Coconut Pot*).

Swami Dayanand Giriji's qualities of absolute renunication, right knowledge and spiritual wisdom separate him from thousands of Sadhus, Sanyasis, Holy preachers and Katha Vachaks *(narrators of various holy scriptures)*. The ways and means deployed in his journey on the path of spiritual knowledge are, by no consideration, common and ordinary. From the very beginning he loved seclusion, shunned publicity through print and electronic media or any other means, never accepted money from any individual or institution, i.e he never touched money and upto the end of his life, never allowed ladies to meet him alone, without some male companion of the family. Adopting most austere ways of living without material comforts, throughout his life, he did not establish any Ashram and never recruited or appointed followers by posing himself a Guru or a Preceptor. His personal belongings comprised of simple unstitched saintly attire, Kamandlu for carrying water for drinking and Khappar for collecting Bhiksha (Alms) from five houses for eating only once throughout the day, normally around 11.00 a.m. He always remained a seeker of spiritual knowledge and moved from place to place and from person to person wherever he could quench his thirst for knowing, learning and practising all aspects of spiritual secrets.

Blessed persons who had personal contacts with Swamiji are not many, but to-day his discourses and writings published in Book Form revealing the hidden secrets of human life on earth and beyond, as conveyed by Swamiji, have generated spiritual awareness among thousands of readers who have spontaneously accepted Swamiji as undeclared Guru (Holy Master). The greatness and uniqueness in Swamiji was that througout his life he remained absolutely free from influence of material values and human vices. He was free from pride about his knowledge, observations and experiences derived from deep study of almost all holy scriptures to illuminate the minds of seekers of truth of human existence leading them on the path of salvation. He made a thorough study of Vedas, other Hindu scriptures, Hindu philosophy, Upnishdas, puranas etc. at Kailash Ashram, Haridwar and at Kashi (Varanasi). He also studied almost all Budhist literature that was available in Sarnath. He meditated deeply over all that he studied, discovered the essence of right knowledge and right faith and the path to salvation and practised it fully in his personal life. He has communicated all that eternal spiritual knowledge in a simple language of common people through his discourses published in book form and his books Adhyatmic Jeevan Padyavali Vol. I & II (with explanations) and Katipaya Sangyaon Ka Vishad Vivarn and various other publications.

During the last days of Swamiji's physical existence; when he visualised and realised that his end is approaching, Swamiji resorted to 'Khechri Mudra' for last 7 days and didn't take any food or water orally till his end which is possible only by Rishis and spiritually blessed saints. This mudra can be performed and observed only by yogis who wish to leave their mortal body for their salvation and ultimate journey to Mukti Dham (Paramdham) at their own choice.

Swamiji, a compact of real wisdom, all known human virtues, knowledge of Truth and mysteries of life, simplicity, absolute renunciation of the world even while living in this world, surrounded by turmoil and turbulence, left this mortal world for his heavenly abode in early hours of Devuthani Ekadshi on 23rd Nov., 2004. at 4:00 a.m. in Brahm mahurat. His mortal remains were consigned to "Jal -Samadhi" on 24th Nov., 2004 at 'Neel Dhara' of Ganga Haridwar as per Sawamiji's wish.

Swamiji has left behind no successor, no Ashram, no moveable or immovable property, no material belongings, etc. But he has left lakhs of devotees who are blessed with knowledge of his unmatched teachings through his spiritual books, personal sermons and occasional discourses.

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AUTHOR'S PREFACE

The only aim behind writing this brief introduction at the beginning of this book is to acquaint the reader with the subject matter explained in this book. It tells what this book is about, and what is the purpose of its subject for living beings. Similarly, it points out who would deserve the best reward as explained in this book.

This book : 'Verses of spiritual life', *(Adhyatmik Jeevan Padyavali Granth)*, as its very name indicates, deals only with the subject of spiritual life. In other words, the verses in this book with their elucidation describe the eternal and everlasting peace and bliss contained within the soul itself. This eternal peace or bliss will not come from family members, like son etc. Instead it is only worldly comforts that we can get through wealth and power or through family or human beings. The peace and comforts that we acquire from external sources are never constant. On the contrary, a person hoarding these worldly comforts is unhappy in many different ways. He is worried about preserving those comforts and is always thinking about them. One day he becomes an extrovert and is so much turned to external objects that he is always possessed by thoughts of these external objects. As a result, he remains disturbed by a number of doubts. His thoughts about these outer material objects may seem interrupted during sleep, but, while awake, his mind is always preoccupied in preserving and increasing these worldly comforts. He may or may not understand its consequences. Ultimately always thinking about them and driven by false doubts and desires of these objects, a human being develops vices of enmity, hostility, resentment and anger towards others. Thus the breathing process under the sway of these negative tendencies of mind gets disturbed and, at one time, his life-force unconsciously gets so much strayed. As a result he cannot even digest properly the food taken by him. Similarly, this stray life-force obstructs the normal working of his heart and lungs. His mental health also gradually degenerates. The mind trapped by various types of such wrong emotions and tedencies invites trouble for itself in the outer world. One expects happiness, right from childhood but the happiness, at any point of time, is limited to a short term and it ends in physical and mental ailments. This is the worldly life that a child has learnt from others right since his birth. Moving on this path, life keeps on passing while remaining lost in worldly materials and relations and ultimately ends in disease, sorrow and mental unrest. Contrary to spiritual life, this is the outer or the materialistic life which every human being gets right since birth. Upto a certain age, until the child has not understood the true reality of this world, it may be justified. But to remain lost in it throughout life, not realising as to what is really good for self and not to make right efforts towards attainment of that good would indicate some mental or physical weakness or some other drawback for which human being will have to face penalty in due course of time, whether he realises it or not. This would come in the form of a sudden suffering for such a creature and then all the worldly sources of pleasures like wealth etc. will not come to his rescue. To others, it may appear tempting or a source of pleasure for a while, but, for the man thinking and keeping lost in such thoughts or gathering these pleasures throughout his life, all these measures would now appear hateful and useless. When due to disease, a man cannot eat what he likes, he loses the pleasure of the palate. Similarly, in course of time, such a person has to forego other pleasures only to sustain life. This is indeed the end of all the outer and materialistic life. Now, contrary to this, one has to stabilise his wavering thought, and move into one's own spirit or self in search of the true meaning of life. Spiritual life means indeed "which is lived in one's own soul", "which goes deeper into one's own self" and not through association with others nor through having pleasure of that association with others. Here, it will not be wrong to think that all the outer comforts are achieved through association with outer beings or objects. Just as material objects do not provide everlasting happiness, similarly worldly relations that are developed for material comforts, do not always remain consistent. When strength of body declines, service to satisfy urges of others is not possible, which in turn reduces the flow of love and respect from others. Replacement of affection by indifference from others makes the mind unhappy and even angry. To a person, with an angry and distrubed mind because of their indifferent attitude, they will appear as enemies. Due to all this, outer life gradually appears like hell though earlier it appeared so attractive to a person, who earlier used to get so much of affection. But finding no other alternative, he cannot leave this materlistic way of life. The soul of such a man keeps burning in the crucible of suffering due to these reasons. Fear and doubts perturb and desires remain unfulfilled. Hostility comes instead of affection. Besides the mind creates unrest. This is all due to being a slave to others. So desires should be limited to the bare physical needs, by suppressing all other desires. One must understand the logic of suppressing these desires and realise that it would neither be possible to be free from sufferings and escape distress nor attain peace and happiness of mind and soul without forgoing or suppressing these useless desires. This realisation would encourage human beings in later life to avail themselves of enough time, to devote in solitude on meditation etc., to understand the true reality and to attain true knowledge. This indeed is the beginning of the spiritual life, to forgo useless worldly relations whether with other human beings or with material pleasures. The method of forgoing these may be discovered only through self-meditation. This will encourage one to adopt the right path marking the beginning of one's freedom from materialistic life.

On this very path of spiritual development, one would know about all particulars of spiritual or divine maintenance of the self that the great men have explained in their scriptures. Mind will itself feel the need for them. Moreover, in dealing with others, false actions caused by false impulses and all the faults, vices or fetters flowing in the darkness of the mind will be clearly visible during meditation. He would then develop the zeal to stop or resist them. When a person realises that some food or action, howsoever, delicious or comfortable, is going to be fatal or would cause death-like suffering, he would surely give up such delicious food or joyful action to escape the pang of death. If some individual sees, howsoever, delicious food being adulterated with poison, he would not like to serve it to even an animal. It is the intellect through meditation that teaches this sense of sacrifice or readiness to endure pains even in the course of such sacrifice. In this way, raising the wisdom to this level, recognising truth through meditation and moving on the right path through self discipline, sacrifice, austerity etc., is the essence of spiritual life. It means not to pay much attention to others and their deeds. An important duty of a person moving on the path of spiritual life is to understand that others are swayed by the life-giving force of nature. After realising this, he should have a feeling of compassion for them and he should acquire strength enough to tread the path of life by tolerating their way of life and by keeping away from their false conduct and shallow behaviour. The subject of this scripture; *"Adhyatmic Jeevan Padyavali,"* (Verses of Spiritual Life) is to enunciate clearly all those various duties for a man who is seeking peace and bliss in his own soul. To develop loving kindness and friendly attitude, adopt ten great powers in oneself and to recognise the bondage of viewing/feeling, doubts, fears, suspicions, affection, attachment, malice and ill-will. Again as and when the mind gets discouraged after seeing the difficulties on the path of spiritial practice, one must develop right knowledge by adopting all factors of enlightenment within oneself such as : mindfulness, right efforts, meditation and search for truth etc. Whenever the mind of a person goes on the paths other than spirituality or search for peace of mind elsewhere, the wise man engaged in meditation will find that there is more suffering and grief if he leaves it and turns back to the path of worldly pleasures. Feeling encouraged by the achievement of true knowledge, he will consider insignificant the difficulties of the spiritual path. Along with all the particulars of knowledge , how to develop the right view and right determination in order to escape from the false path to which the natural mind and the impressions of the former habits of life may at times would lead through false faith or belief and false resolve; all this has been explained in this scripture of *"Adhyatmic Jeevan Padyavali"* (Verses of Spiritual Life).

Whosoever can adopt these various particulars of spiritual way of life and is keen to have eternal bliss and peace in consciousness and is rightly willing to have the best conduct in outer life, and saves himself from worldly fetters through inner meditation and by acquiring a right sense of knowledge through meditation, really deserves to tread this spiritual path. A man motivated by the behaviour and attitude of others, gets entangled, in a similar vicious circle of life and keeps away from this spiritual path, since he finds it full of troubles. This book has clearly ascertained all the above mentioned aspects of spiritual way of life *(Dharma)* alongwith all its other essential related particulars.

After leading one's life in accordance with all these particulars of spiritual or divine maintenance of the self, a person will attain that eternal peace and bliss which will never desert him, even if he is alone and in solitude. Moreover, a human being leading such a spiritual life, while moving on this spiritual path will get the knowledge of such truths about consciousness which do not seem to be worth more consideration, which he learns through the study of religious books or by listening from other individuals. An ordinary person instantly ignores them, when he listens to them or studies them and refutes them or ridicules them by contrary reasons and arguments. But when he would visualise all these truths in the course of his own meditation, as were discovered by earlier seers, his mind would suddenly be filled with wonder. He would then have to believe them and get determined to row his boat in the ocean of life by keeping these truths in view. He will then attain the knowledge of many other truths, visualised and uttered by the seers; like the entity of soul after death, the result of deeds in accordance with their performance, and the force of destiny working behind all of them or the hidden order of providence etc. etc.

A man leading such a spiritual life will regret and feel pained at the loss of even a moment on the path of useless habits. All various kinds of living of spiritual life and many other particulars of real spiritual knowledge as well as the desired subject matter for the path of salvation form the theme of this book.

Whatever has been discussed in the subject matter of this book is neither something new or modern nor the view-point of a particular individual. From the very beginning of the era, it has been the view-point of the seers who have been wise, thoughtful and realised the truth in meditation, clearly explained in their holy books like vedas and other scriptures that show the path to salvation *(moksha)* and ultimate welfare of human beings that the spiritual way of life is the remedy for the everlasting peace and bliss which indisputably lies only in one's own self or soul. Only the diction or the language of common use can be modern. The noble and true spiritual way of life *(Dharma)* is the same, as the one initiated by the ancient seers. Their words mostly in the *Sanskrit* language only have not been repeated or written to avoid greater volume of this book, but their essence or the portion related to the usefulness for human welfare constitutes the theme of this book.

The way ancient seers through meditation realised the trifling state of this human life led by nature, they saw that ultimately one gets nothing except grief, misery and repentance. Therefore, they discovered the path to salvation for the ultimate welfare of a common man or for his eternal bliss after understanding minutely through meditation, the force of Nature or the force which drives the universe by its own powers on its own path only. Salvation has no meaning, so long as the power of nature is strong enough on life, such a life is only extrovert and worldly. Its forces of affection, hatred, ego, attachment and countless wrong emotions such as lust, anger and greed etc., tend to bind the beings and render him helpless and destroy him in this life of struggle and hostility. All this coupled with doubt, fear and loss of life-force leads to various diseases and dependence on the outside world. Along with all this, to what kind of misery, ultimately the death would lead to, only the person leading a spiritual way of life would recognise. Otherwise an ordinary person is so bound by the nature in one's own business that in the whirls of involvements of each other, he cannot be ready to listen to the topic, "What happens after death" ? Yes, but the one who adopts the proper path of spiritual way of life *(Dharma)*, and moves in the world with utmost care, he alone will start understanding his mind which makes him tread on the wrong path. Besides, he will be able to understand the mind of others. But again, realising more minutely and after overcoming the severe passion of even reasonable sleep, if one gets rid of the powers of nature so identified through meditation and concentration of the mind, which lead to false path: he will have an experience in himself of the supreme inner truth that is, one's own ever blissful consciousness in a state of infinite peace and the truths of the entire universe will be visible in his own mind. This indeed is the path of all the seers.

Firstly, for the external purification of life one is to drive one's own self in the outer world protecting it from the sins, keep trying to always maintain a right conduct and behaviour; all this has been said by the seers in the form of *'Canto of Conduct'* i.e., *Charya Kand* or *Karam Kand*.

Again, gradually with the increase in the consciousness level of the mind one understands through meditation its fetters like attachment, malice etc. and its ignoble emotions (vices) like lust, anger etc; likewise after identifying through meditation even the associated absurdities of the mind, one must persuade the mind to get rid of them and this emancipation would be the first step towards success on the road to salvation. Otherwise, the force of Nature is so strong that its reflection of pleasure in one person motivates and incites other persons also to indulge in similar wrong deeds. A meditator, and a devotee, realising the intense harm done by such false deeds and with an object to get rid all of them and by realising the truth through meditation would keep himself protected by means of devotion. By protecting himself in such a manner, he will realise the peace and bliss in his consciousness. He will also grasp the truths of consciousness-in-particular and Cosmological Consciousness or Consciousness-in-general. He will realise in himself and see everywhere open-eyed while being in the world, the One all-pervading truth, Cosmological Consciousness and will attain peace and bliss in its infinite peace for eternity.

The first part, *'Charya Kand'* denoting the 'Norms of conduct' in accordance with the pillars or phases of spiritual way of life initiated by the seers, indicates the particulars of spiritual or divine maintenance of the self pertaining to the outer purification. Again, the second part is called *'Dhyanupasna Kand'*; it denotes the 'Norms of Meditation and Worship'. It indicates the main particulars of spiritual or divine maintenance which enable the person to go to a state of salvation through meditation and devotion. At the end, the third part is called *'Gyan/Darshan Kand'* (Canto of Spiritual Psychology), which accomplishes or ends in supreme salvation through the realisation of truth.

Though the specific segregation of the verses canto-wise has not been done; yet the contents pertaining to all the three 'Cantos' as specified above have been elaborately covered in the verses of this book.

As was listened to by the devotees, in the same way, this topic related to spiritual way of life or divine maintenance has been briefly narrated in the verses and their explanation is in accordance with the lectures delivered in religious congregation i.e. *Satsang*.

In the end, while this preface is brought to its close, or conclusion, we cannot help bringing another fact in view also, which is the main subject of all other books related to the matters of salvation and ultimate welfare i.e., the discussion related to the other world and as to what happens of the soul after death, the doctrine of reincarnation and the transmigration of the soul.

Man, right since his birth, leads his life in a family or society. Its principles or traditions bind him throughout his life. Apart from that, with his limited wisdom, he can understand very little about the life after death. It is another thing, that he may know a little about the other world and life after death through the association of holy persons or the study of holy books. Having faith in them, he may contemplate of being better-placed in life after death, and in spite of all difficulties, he would accordingly adopt the austere measures and thoughtfully he keeps the spiritual or divine way of acceptance of the false worldly comforts with a fear of the other world or life beyond death in mind. Well ! here, however, this is to be conveyed that even though man, through his outer or worldly wisdom, may not be able to understand the facts or truths of the other world or the life beyond death, yet according to the knowledge of seers who attained subtle depths of meditation, there is never a complete annihilation of any creature. Even otherwise, no scientist of today is ready to believe in complete annihilation, no existence or scarce existence of any object in the world. What we regard as destruction of something is actually only a change of state and not complete annihilation of the destructible object. When an earthen pot breaks, the shards exist. If the shards turn into smaller fragments, the atom and minute particles exist and if these atoms and minute particles also break, the one pervading power due to which all these had an existence ever exists as the stable cause of all creation. Seers of scriptures may call it illusion or Divine Dynamism or the subtle state of nature, but the object from the form of gross earthen pot after undergoing changes still maintains its entity. Again it has the capability to resume the shape of the pot or pitcher. Modern scientists may call this truth by some other name, but this truth or the ultimate essence is the source of inheritance of entire existence. The seers realised this truth coupled with consciousness and in their holy books have called it as Divine Dynamism or its creative power as in the form of Nature.

Now, here only a person devoted to spirituality or divinity has to understand this much that when there is no utter destruction or total annihilation of any object, how can the annihilaiton of conscious self or the soul take place after death ? How will it be considered to have been proved in the mind ? Moreover, a logic has been put forward by those in search of truth about the soul is that like a sleeping human being even without understanding anything about his body or this world adopts yet another body during sleep. That body is entirely different from this sleeping body. The human being of this world, society or family seems asleep like a dead person in the view of all the people of this world. This sleeping body cannot at all apprehend the narratives and feelings of the persons of this place. But the soul or being of this body grasped in the defect (fault) of sleep and while wandering in some other dream land or sky, understands all sorts of things in the new body during dream and setting in many a deed gets involved in others in a state of oblivion.

This all is the story of the soul. While being in this world in a state of being awake, simply by adopting only sleep, he is just like a dead in this world and being alive in the other world of dreams finds himself entangled in many a different type of joys and sorrows. Here only this is to be understood that if the sleep could not bring this consciousness under its subjection or render it devoid of knowledge, then how can the death which is similar to sleep destroy it after bringing it under its control and extinguishing the light of the consciousness. This point or the truth about this very consciousness shall have to be borne in mind that there exists a creative power in it which in accordance with the actions and impressions of the soul, creates earth, sky and creatures and makes the being experience many a different state. This we have seen in the world of dreams. Dreams are the evidence of this fact. Call it by any name, God, Lord, destiny, or anything else, but whatever this truth is, it cannot be negated. However, it has to be kept in mind that all these facts will be cognised only by a diligent, religious or spiritual person who, while maintaining a right conduct in day to day life, intensifies his meditation, and freeing himself from the worldly entanglements, devotes his life in search of truth and to the study of details of visible things. All this will lead to the development in the spiritual way of life. He alone will know that the soul or the self-manifested truth, the consciousness acquiring knowledge in various ways right from the birth, passes through many a stages, crosses them and realises his own self in all. Then by not getting destroyed or annihilated by death, whatever impressions he carries along with him in the life after death; just accordingly he creates a world again and there he perceives its joys and sorrows. Yes ! if here itself, with the increasing knowledge of the truth of the soul and by attaining further the keenness for progress and development; he achieves the capability of even handling outer life without any opposition and remains unaffected from the influences of the world, then this very soul finds a permanent abode in its pure, sacred, very subtle and in the state of everlasting happiness. This indeed at the end is the fulfilment and success of spiritual life. There is no yearning left for the achievement of anything else beyond this self-realisation.

A person with such a spiritual life keeps purity outward and meditation and devotion inward and remains absorbed in the knowledge of particulars of truth through meditation; he keeps maintained his peace and bliss in this very world till the end of his life. Otherwise, this family life or social life is comfortable or good as long as the body has energy and health; and similarly so long as there is an appeasement in the mind through the sentiments of others. We receive the sentiments of love and respect from others as long as we are helpful to them. Otherwise like other ordinary beings, when someone cannot fulfil one's selfish motives, then how would this natural mind generate (allow) the feelings of love there. If one gets indifference and humiliation, where there was love and respect earlier, then for how long will one like to stay among them? But if there is no other refuge, where shall the man go after leaving family or society ? If the spiritual way of life only comes to the rescue of man at this critical juncture, there is no reason why this man should bear the rebuffs from family or the people of society while living and without having any feeling from them. Otherwise what happens is, that man cannot sit idle. He cannot awaken his consciousness in his being all alone; he is in the habit of living with the support of others right from the childhood. When alone, if there is no interest, the child weeps or goes to sleep but how would the aged weep ? If a child weeps, he gets refuge but who will offer refuge to the aged ? The whole time cannot be spent in sleeping. Quite a few ones, who live a life cursed by intoxicants; with the passage of time fall prey to serious ailments and soon crave for an untimely death. So a disciplined spiritual life (which is maintained in oneself) is the only succour that saves man from all such evils i.e., with a view to secure a better place in the other world or in the life beyond death and to have peace, bliss and contentment in one's soul through freedom from all fetters in oneself even in this very life. Otherwise, by conducting oneself according to the impulses of nature at different stages of life, he will possibly be subjected to a miserable condition or get terrible miseries in the life after death. It is not known, what a human being, keeping the friends and foes of this world in view, determines to do and actually does in accordance with the impulse of the moment. He does not even bring into view the aftermaths. But according to the destiny or law of *Karma* (action) the way, man is bitten by a serpent also in a bad dream during sleep, suffers from fierce wild monsters and cries there but finds no help or refuge. Man does not create all this by his own will or wish, but the deep effect produced on his consciousness or the soul of all the impressions of his actions *(karmas)* has got the capacity to create a world for him. There, by creating a world of its own mode and also by provoding a body to this living being according to its actions *(karmas)*, it shows the settlement of the account of those actions or its result in the form of reward or punishment. This living being watches all this helplessly. We experience the dreams in consonance with the impressions *(sanskars)* on our sub-conscious mind. A thief finding himself being beaten in the dream is not the result of his sacred action. But a man with good actions getting respect etc. even in the meetings in a dream is also the reward of the good actions of that man in a living world which he gets in the other body in the other world of the dream.

Similarly when the death takes place and while the body resting in the sleep of death, the consciousness (soul) carrying all the impresions wanders in its newly created world.

Yes ! if the spiritual life is led to the peak and by getting out of the whirls of actions, one gets the eternal bliss (infinite happiness) in one's soul manifested as right knowledge, then all the tragic issues of the worldly life will subside. Otherwise the consequences of actions (*Karam Gati*) is very potent and emancipation from it is impossible.

All this discovery of truth by the seers and practice in life accordingly is the gist or essence of spiritual life. One who raises the level of his spiritual life will have to discover infinite peace mostly in his own soul. It is not that he will be all lonely and in this situation he feels the boat of his life difficult or impossible to row, when he withdraws himself a little, in accordance with the time from his routine social activities and family obligations. Because as and when, he withdraws himself from some wrong actions and avoids sins like violence, theft, falsehood, misconduct and intoxication, he escapes also from the actions of wrong speech like the harsh words, which come out of the speech under excitement or agitation and if he takes care of all these wrong tendencies of mind; such a person would also start understanding or recognising the wrong actions even in his eating, drinking and sleeping etc. If someone tries to get rid of these, he will develop the nature to live with a discriminative mind. Again the mind or its fetters or wrong emotions of lust, anger, greed etc. causing all these wrong actions, will appear themselves to be flowing in the mind and their tension or power will also be experienced. But if one has the spirit or determination to tread the right path of soul, then he will wish to have the will and effort to drive them out of his mind. The mind will also contemplate for this effort. All this life will start becoming introvert i.e. will start observing the internal facts and the power to know and act, will shift subtantially away from the world and keep engaged in oneself. All this keeping engaged in oneself will become the mode of spending time in oneself. Thus the very boat of life will move smoothly. The faults of spending time, while keeping engaged in wrong and useless talks with others and in wrong eating and drinking will appear in view. The mind that prompts the doing of wrong actions, will be observed, as and when it will indulge in its wrong emotions and the determination and effort to escape from them or to act after avoiding them, shall be possible once these wrong states of mind come into cognition (perception). One will start understanding the scuffle with one's own wrong mind. Once engaged in this self-pursuit, one shall not have to spend time in the hope of false happiness, in finding fault with others and for one's deceptive pleasure, create hostility and tussle with others. This will lead to the improvement of outer life and conduct with others. The mind will get further more inspiration for the spiritual life, as it will receive for itself the right and superior feelings from others. As the perceiving power (sensibility) of mind increases, the intellect will become more vigiliant internally. Inner truths will be further and further comprehended. The inner vigilant intellect will start understanding all this, as to where does the mind, which incites for all outside wrong actions, ultimately knocks it. One will start getting determined to get rid of the false sentiments, false resolves, false comforts, false values etc. of the mind, whilst this intellect will start understanding the life of the whole world internally alongwith the force of nature, which drives everyone by rendering them helpless; complete with all its fetters. Then the fully awakened intellect by winning over the comfort of sleep also, unto a reasonable magnitude; shall think of crossing over the entire bondage of the creative power of this universe, which exists in the form of nature. Not only think, but will girdle one's loin for right efforts to cross it. In the end, with a firm resolve or strong will to cross beyond the temptations of the whole world, it will feel solace in attaining stability in its soul. All this, amounts to propelling the boat of life.

With all this having taken place, who will think of anybody else ? One used to think of someone, only due to the reason of leading the life in the world of nature, that too for a little peace of mind. If the intellect understands that this peace of mind is not everlasting in itself and in the end, it becomes a source of pain and misery rather than peace, then a person with such an intellect would never wish to have the company of others beyond his day to day needs for the maintenance of his body. Whatever is essential only to sustain physical being, there is not much struggle or contradiction etc. But whatever is for the false craving of the mind, and for which even the time has passed; this person being slave to the nature or the force of habits, keeps maintaining the false mind and intellect of the being and due to all this, the mind of one living being is entangled in conflict with that of another. This power of nature does not easily allow freedom from its clutch. A person maintaining a spiritual life, by understanding the tragic effects of this natural or outer materialistic life by the development of his mind and one day by getting released from the entire grip of the nature, becomes peaceful in his own soul. All this amounts to sailing the boat of life in a right manner. Such a life is difficult but not impossible. It is not that one would consider the life lonely, and uninteresting by getting away a little from the family or society, if one keeps engaged for taking care of oneself by recognising the false path of mind and intellect in order to get redemption from it. A person moving on this path will never feel lonely in such a situation. The mind of a person moving on that spiritual path when will not observe much of selfishness in the family or society, then the same mind will keep absorbed in self-meditation; sometimes by the distraction of the mind from his meditation, he starts keeping open his ears for hearing the talks and songs of the whole outer world. This very mind starts recognising the living beings of the whole world, just as any child born in a family starts recognising the members of that family. As and when by realising the inner truths in oneself and by observing the various harmful paths of one's false mind, one will turn away from them; then this person of spiritual life will also start understanding in the whole world, the same false mind of others reflected in their language and conversation which forces them to continue on all wrong paths. At this stage, the person who drives himself on the right path, will have sentiments towards those persons, similar to some worldly person thinking for the welfare of the family will have feelings for the members of his family. It means that when somebody turns away a little from the small family, as well as its selfish motives; then this entire world alongwith all its beings will start looking to him like his family and the memory of all the botherations related to his small family will not come to his reflection even. If he still could not achieve the everlasting peace in his own spirit, even then by getting free from the family and other small or great social entanglements and by recognising the truth of the entire world, he will attain great happiness on the path of liberation. Because there also, the cause of the sorrows of the world, the fetters of affection, malice, pride, delusion or attachment etc. do not exist; only one God or Consciousness-in-General is visible in countless creatures, the sea of cosmological life. This too is a kind of blessedness. This is, what is called the realisation of Cosmological Consciousness, that by not binding oneself in one, two or a few; recognise the manifestation of one Consciousness-in-General and its Divine Dynamism playing its role everywhere in the whole universe. Why would such a one then tie onself down to the feelings of his own family? What for would he notice the faults of others? Why would he speak ill of others? Then why in others, would arise hostile feelings towards him? Only such persons are safe from the rebuffs of others. They do not get entangled with them. Observing and understanding oneself within, and even while perceiving all others or the entire world through their eyes or ears, they with a light mind experience peace while remaining steady in themselves with their mindfullness or concentration of their mind. They do not even keep any hope for their happiness on any outside being. The people living near or related to such a person praise his virtues in their minds even. A rare worldly person finds satisfaction from the members of his family in the last stage of his life. For the hapiness of his life, he wishes congenial sentiments from others, and in the absence of such sentiments, he has to supress his own mind. But he does not know, as to how to pacify the mind by diverting it to some other right direction. These are all the rebuffs from the members of the family. He cannot serve them now to the extent of keeping them satisfied. In such a situation, a person who becomes vigilant in himself or who takes control of himself by awakening his knowledge, attains the inner life by making efforts to control himself within. All this is the ladder of spiritual life. A little knowledge of the scripture in self to conduct oneself, may be through the right association of somebody; again a little effort to control one's mind running after the worldly pleasures; similarly recognising as well as making effort to pacify the wrong feelings of love, hatred etc. developing towards others and further effort to create good feelings of friendly attitude etc. in place of those wrong feelings of mind towards others etc. etc.; all these are also better or even the best ways of spending time. All this is the subject of this spiritual book.

This book highlights, in accordance with the tradition of ancient scriptures, all such particulars related to this spiritual way of life that ought to be practised and developed in the mind. There is nothing new in it. As the life of all is in all or in the society, similarly the life of a person is also in all who is leading life in oneself and controlling or trying to keep control with a few needs on oneself. Born as a human being in this world, no body lives alone; contact or relation with others is certain. Relationship with others gives rise to many types of tendencies of mind. In such a situation, keeping the right feelings in the mind, right behaviour towards others in all respects or keep efforts to do so are also the parts of adopting a right way of life. By controlling the useless false desires, and wishing to lead a life with limited desires is the begining of this right life. The desires should be reasonable, which are necessary to sustain life.

When a person properly evolves or develops within himself the spiritual way of life, then the mind which used to push him always in the company of the outer world, the same mind getting free from the useless worldly association full of lust, anger or affection, malice etc. will now start progressing in the sphere of meditation; after such a begining, passing consistently through the sphere of this meditation, one day by fixing concentration on the inner subtleties of the body and by realising or recognising them in his own consciousness will get so much filled with joy or happiness, that the purpose of moving on the path of spiritual life would appear to him the highest of all. A person absorbed in these meditations will also get freedom from the useless outward association. Due to this reason, a lot of struggle with others will also be avoided. If one does not get this noble way of spending time, then due to the pressure of mind, one necessarily has to go into the association of others for its amusement and pleasure, whether others like it or not. Then the person feels miserable by not getting all feelings favourable to his mind, from both sides. Therefore, one who spends the maximum time of the life in oneself, serves well others too. Because, no one ever or for all the time remains upto the liking of others.

A person of such a life attains the knowledge of such truths of consciousness-in-particular and of Cosmological Consciousness or Consciousness-in-General which are not easily explicable or are not in one's imagination even, which one cannot acquire by simply reading or listening to the scriptures. A person engaged on the path of spiritual practice and meditation eventually, when even by forgetting the world and keeping awake in oneself, achieves the capacity to spend time, then he aspires to discover in order to undersatnd all these inner subtleties with great happiness and devotion. He finds that his consciousness present even in a stone-hard substance like a bone enables him to perceive the sensation of pain in it. Not only this, the same consciousness makes the development of his body with the passing of every moment alongwith the growth of that stone-like hard substance and performs all the functions even to the discharge of excrement from the body in a proper manner. In a state of sleep or swoon-like state, where a person is unconscious of himself, even then all the functions in the body like process of breathing, digestion of food and blood-circulation etc. etc. keep going on. Again by keeping his mind vigilant in these truths, ultimately by the continuous search, one day he realises his own consciousness in everyone and he achieves unending blessedness in oneself. After such a realisation, he is not even aware of the time, as to how much of it has passed. On achieveing such an eternal state, a man gets convinced that the soul, in its ever blissful and ever conscious form, is unchanging, eternal and indestructible. When here itself being alone, he attains the light of spiritual bliss without any external support, why would then he go or take birth to wander in the world for fear or depression of solitude in the darkness of ignorance or spiritual nescience? And would die again? By getting free from the outside entanglement, again a man, realising the sphere of meditations, will find all these truths in himself or in his soul in the form of right spiritual knowledge. On this spiritual path, while meditating on all eight life-maintaining elements i.e. earth, water, fire, air, sky, sun, moon and the soul, he will realise the all-pervading same consciousness in all these. Ultimately knowing the truth that all these elements are in the form of consciousness and realising one's own consciousness in all of them, getting freed even from their conception, he will attain a perpetual state or stay in his own soul. Scriptures tell us of many different types of temptations and strange kinds of attractions on this path of meditation and they need not be mentioned here. In due course of time, a person engaged in the development of meditation, starts understanding all these automatically and it also exhibits him the right path to tread. This book deals only with the spiritual life, as described in the scriptures, needed firstly to get rid of the wrong entanglements or fetters of this world. All else will take place after this. The basic practice is of this only. That is why the scriptures accord the highest place to salvation. It is a different matter that while moving continuously on this path, a man ultimately realises the liberation of soul, while passing through different spheres and having many kinds of experiences.

As long as the mind remains entangled in the world, till then it is not capable of advancing on the path of meditaion. As and when one gets freedom from the outside entanglements, the mind keeps on becoming capable of meditation.

So long as a child, right since his birth, has not entered into worldly entanglement, he has not yet understood the world, till then, he also spends time while feeling the hard touch of the earth; sometimes the contact or experience with water, he cannot even forget for a long time; likewise his sense or mind keeps on collecting the impressions about fire, air and the vast sky. Similarly the Sun-God as manifested in its light and heat and the moon manifested in its soothing cool light keeps attracted that child's mind for a long time. Thus all these life-maintaining elements enter into this child's consciousness. Similarly, a person with a pure mind and free from worldly entanglements, like a new born infant or child, while constantly engaging his pure mind in meditating over earth etc., ultimately identifies all these said elements in the form of consciousness. If consciousness is there, the earth exists as an element; water also appears in some form in the consciousness. Similarly if the consciousness is prime, only then the comprehension of existence is there. If the consciousness is asleep, one cannot mark even the existence of sun. This way, with the advancement of contemplation, ultimately in meditation every moment, he will observe his own evershining consciousness being manifested or expressed in everyone. In such a state, there seems no difference between consciousness-in-particular and Cosmological Consciousness, the ocean of universal life. Devoid of all differentiation, only the same in everyone or non-dual, one ever joyful consciousness gets manifested in one's soul. This is the state of ultimate salvation. Here, it is also essential to undersatnd that firstly after getting free from the worldly entanglements, as the mind delves deeper into his body and while keeping his meditation in the body, recognises all of its internal functions; and while contemplating on these; engages his mind in the investigation of their truths. 13 Becoming devoid of lust, anger, sleep and lethargy, also after becomimg free from the useless feelings of the world of friendship, enmity alongwith the feelings of 'yours' and 'mine', after dispelling all sorts of doubts, he attains that leisure, in which while continuously contemplating with the holy thought in his own body, ultimately a pure, sacred and blissful soul may come into cognition with the progress of concentration; in the same way, may also realise the same consciousness form in everyone. This is the developed state of consciousness. If one spontaneously and naturally gets stay in this, it is eternal salvation.

In the end, if the primary duties of spiritual life are briefly narrated or are defined in a system to keep them in our memory, they should be recollected as such: that after taking food as one is unable to meditate, he should sit on a firm seat, and practise maintaining smooth exhaling and inhaling process with presence of mind instead of wasting time in sleep etc. This practice has been called mindful respiration or exhaling and inhaling with presence of mind. After sitting on the seat, if he lets loose his mind habitually by awakening his old impressions, it will give rise to views of one or the other and wrong emotions of desire, anger or doubts etc. The mind will never remain vacant. If all this does not take place, he would like to enjoy the comfort of sleep or sloth. Therefore, by saving it from the bondage of useless habits, one should engage the mind in the process of mindful respiration or exhaling and inhaling with heedfulness. This very act of breathing in and breathing out mindfully and heedfully will make the functions of the body like digestion of food, circulation of blood and easing of the bowels etc. take place properly. This also saves the mind from the practice of loading over it the useless worldly burden. And when five or six hours have passed since taking of meals, one should again sit for meditation and engage his mind in contemplation as advised earlier. This will accustom him to spend fruitful time in oneself. If the mind still remains entangled in the world in the way as said earlier, and being bound in the involvement of affection, malice etc. does not become fit for meditation, then one should awaken the truth, while engaging oneself in meditation to free oneself from this mind, also to make it realise the possibility of terrible suffering towards the direction to which, the mind is being pulled. In this way, to make the mind free from the worldly entanglements by awakening the truth in meditation, and by engaging the free mind again in proper meditation, by taking one's thoughts deep down in the body, again by also keeping it engaged in the practice of mindful respiration after meals; then by keeping constantly on the right path, the life will ultimately reach the extremity of final blessedness. Of course, if a necessary opportunity arises to deal with others, one should keep efforts to maintain the right conduct through the feelings of friendly attitude; without listening to the reason of natural mind or the feelings of worldly ego etc. This way, it will not obstruct meditation.

The more a person keeps up his mindfulness in his steady efforts, the more his spiritual life remains on the path of development. Wherever he loses his presence of mind, the path of habits will be liable to bring the path of this spiritual life to obstacle. Whenever an opportunity arises to deal with others to maintain his physical existence, he should keep his efforts to maintain the right conduct, while keeping his mindfulness and heedfulness stable in all those. All these practices will lead to the development of spiritual life, and one day he will attain the best eternal fruit, i.e. he will always realise eternal contentment, peace and bliss within his own soul without any outer support. This one would realise in the form of salvation or freedom from the bondage of birth and death.

According to vedantic scripture, the predominating means of the realisation of Cosmological Consciousness or soul as ever blissful is the purity of internal instrument or mind. It is for this inner purity or cleanliness that we have to develop our spiritual life. After this purification, the mind will be free from the great or outer worldly entanglements or bondage complex. The mind thus freed while being on his seat in solitude, and forgetting the whole outer world and by being vigilant or awake in oneself and thoughtfully going deep into his own body, will surpass while directly observing the five elements i.e. earth, water, fire, air and sky in his own body; again will transcend keeping himself as spectator or witness of even every movement of the vital-air flowing in it. Then observing the mind, appearing in innumerable ways with its various kinds of states of lust, anger, greed alongwith differently resolving of mind etc. and watching it momentarily changing; one will transcend it as spectator or witness while being in his consciousness in the form of spiritual knowledge. Similarly the intellect which has the cognition of all objects, takes decisions in various ways; and while observing it rising and subsiding in numerous ways, beyond it, he will remain steady in himself or in his consciousness as spectator or witness. Ultimately, by constantly observing the moments of pleasant or unpleasant sensations or feelings of mind and then transcending them, the person with a pure mind always enlightened in oneself only with the light of spiritual knowledge, will attain stability or steadiness in his eternal blissful soul. One would observe after getting oneself absorbed in such a blissful state of consciousness that this blissful self or the soul is not the only truth of one's individual body or mind; but this one is the only truth manifested in the form of consciousness in all the beings of the entire universe in the all-prevading Cosmological Consciousness or Consciousness-in-General. Whatever is the vastness of this universe, in all that the Cosmological Consciousness is playing with its power of Divine Dynamism. On such a realisation, that diligent person even while always living amongst all dwells in his own soul. Whatever has been attained by him, that is the eternal fruit. The evolution of spiritual life is aspired for the sake of this only, and this indeed is the theme of this book.

The wandering of mind in the outer world is impurity. The mind wandering in the outer world keeps some selfish motive or purpose in it. The spiritual life will develop undoubted, unconfused inner understanding or knowledge, or bring about enlightenment which will make one free from impurity. Then will such a man observe this everchanging world as Divine Dynamism and himself will remain stable in his consciousness with spiritual knowledge.

ज्ञान प्रसादेन विशुद्ध सत्वस्ततस्तु तं पश्यति निष्कालं ध्यायमानः।

According to this advice of the Upanishada, only that person sees or realises the eternal Cosmological Consciousness (Brahman) as one's own self or spiritual reality devoid of all worldly titles and traits; who is having the blessings of right inner understanding or spiritual knowledge and is always absorbed in medidation i.e. the one who develops the meditative life in his soul, and not the one wandering in the sentiments of the world and keeps engaged in the thoughts of outer world. A man who has attained the purest form of inner existence or purest form of different branches of internal instrument or mind through the blessings of spiritual knowledge will be entitled to meditation in his pure soul. Only then, beyond all sorts of faculties of sight, hearing, perception etc. and beyond all senses, mind, intellect and pleasure or pain etc.; while constantly meditating on soul, he observes his own soul devoid of all evils, indivisible and beyond all differentiation. Blessing of right inner understanding or spiritual knowledge means that such knowledge or enlightenment of truth should have become so clearly expressed, manifest and strong that as soon as his instincts by birth pull him towards the world, the impressions of this undoubted knowledge of truth should immediately appear and after showing the reality of situation to the mind while tending to flow in the world, stop it and the mind should not have even an iota of regret for not flowing in that direction of the world; then only there will be bliss in such spiritual experience. The undoubted, unconfused inner understanding or knowledge reached at such a state alone is full of blessings or bliss. If the knowledge of truth is there, but it has not become capable enough to take care of the mind from advancing in this world, happily; then this knowledge has not turned to be a blessing. Without the blessing of right spiritual knowledge, there has been no man who attained the purest form of inner existence or internal instrument or mind. In such a situation, it is not possible to meditate on unconfined soul in the form of Cosmological Consciousness or Consciousness-in-General (Brahmana). Then how can one actually see or realise this reality? The foremost requirement is the blessing of this undoubted, unconfused inner understanding or right spiritual knowledge, which will purify the internal instrument or mind or inner existence and then the soul, unconfined and free from discrimination, will have a face to face glimpse of Cosmological Consciousness or Consciousness-in-General. The spiritual life has to be improved and developed for the fulfilment of this objective of purification of mind or inner existence through the blessing of undoubted spiritual knowledge. Materialistic life of man having self-interest in the outer world is entangled with others. On the other hand, spiritual life is in oneself or in one's spirit or soul to make one free from all these entanglements. That is why it is called spiritual life. This indeed is the theme of this book.

(Swami Dayanand 'Giri' ji Maharaj)

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Section on Right View Begins

(91)

Take not pride in body, true self is the soul,
Not senses, mind, intellect etc, eternal is the soul,
Judge your good or bad actions, who impels them find,
See the same God in all, establish true Master in mind.

In the Canto of Conduct, it has been pointed out that the root of all pains is the insatiable passion for being in the world. This passion is manifested as the desire or passion to continue being in the world. A person feels himself like dead if he loses association with the objects and persons of the world. He feels himself alive in this world only if he enjoys association with objects and persons of the world. For instance, if a person gets the desired object, he enjoys the pleasure of association with that object, and he says: "Now my mind is set" or "Now I have regained my self". Otherwise he feels himself lost and thus he is fettered with this sense of being in the world. Never can a person endure the state of not being in the world. No one wishes to be annihilated. This very worldly passion has been called the passion of being. Freedom from pain is impossible without freedom from this passion. The only pain is not getting the objects of passion and this non-availability will continue. The ability to acquire objects does diminish every day.

Now this verse tells that the self or ego that we acquire through fulfilment of this passion is only an illusion. A person must realize his true, immortal self. Once he realizes this eternal self, he will never try to obtain this transient ego or self through the pleasures of worldly passion and would never return to this world and would never have his being in the world. The ego or self obtained through association with others in the world would end with his death and the attachment with that being would lead to his rebirth in the world.

Soul or individual consciousness means the true self which is eternal and immortal like the eternal stream of water that flows continuously without a break. Similarly, flow of our right knowledge is never broken and it is known as the soul as it is eternal and immortal. It is not right to regard this ever-changing body as the true self. Similarly, it is not right to regard senses as the true self because they are not ever-lasting. A mind committed to thoughts of business too is not ever lasting. The intellect having the power of right decision seems to be in deep sleep and is not visible in the presence of worldly associations. But the true self or soul manifested as right knowledge is present even there and tells us of peace and joy when we wake up in the morning. On waking up in the morning, it tells others: "I enjoyed a peaceful sleep" or "All my tiredness is over", etc. Try to realize then this very soul.

Only our actions bind our soul to this world. A person must also understand which power pushes a person to the vicious cycle of worldly actions, and impels him to good or bad actions. When a person realizes that it is this very insatiable passion that impels him and others to indulge in worldly actions, he would avoid that passion, establish the noble Master *(Sat-Guru)* in his mind, believing that just as great seers of yore have overcome this passion, similarly he must follow the same path to realize his spiritual goal. If others are unable to tread this path, why should he hinder his salvation by following them? Understanding the weakness of others (unable to pursue the spiritual goal), he must have an attitude of forgiveness towards them and not of retribution. A spiritually ignorant person, or a person with low understating, impelled by fetters and wrong tendencies of nature, indulges in many such actions as may prove very painful to him in future. But due to his failure to understand the momentary natural impulse, he causes pain even to others. On such occasions, it is not proper to follow such an ignorant or weak person. An ordinary person would say if the others do not care for his joys or sorrows, why he should forgive them, and so on. But a person seeking salvation must not adopt such a policy because it would mean that if the other one is drowning, we must also drown ourselves. It would only mean that an unwise or ignorant and weak person would indeed decide our future. We ourselves have to make efforts to be steadfast in right faith. Though it is a bitter truth but salvation is impossible without it.

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(92)

Noble merits would develop if courage strong,
Body, mind, sense, intellect to spiritual striving throng,
Towards selfless spiritual bliss take the mind along,
Bow not to entanglements however strong.

When a person establishes the true Master *(Sat-Guru)* in his mind, and follows him indeed, all noble merits enshrined completely in God, like dispassion, forgiveness, contentment, endurance of pain, would start developing in the mind. But one has to develop strong determination for it. A person entangled in the world, impelled by others, feels that pleasures lie in following them. If at that time, with the true Master in the mind, he is endowed with right energy and strong determination, he would overcome his desire, anger, greed etc and would establish noble merits in his mind so that ultimately one day he would overcome his passion for being in the world and would realize his eternal soul.

When the mind starts aligning with the devotion to noble merits, a person would be able to adopt them only if he can restrain his body, senses, mind and intellect. They must be properly controlled, otherwise the provoked mind would take decisions against right knowledge and the body would impel the senses towards a vicious cycle of wrong actions and he would have to face pains instead of pleasures even in this world. When the spiritual striver would keep in mind the lives of great sages or seers, he would devote all his faculties towards spiritual pursuits and would avoid all wrong actions through restraint.

When the mind is tempted towards pleasures, a person must direct his mind towards spiritual bliss without any worldly motive. He must make efforts only for that spiritual bliss and pay no attention to the pleasure derived from worldly objects because that worldly pleasure can never be constant due to changing state of body, senses, mind, intellect etc in this world. That pleasure would only intensify the passion and fetter him to that passion. Therefore, he must not pay any attention to such pleasure, must develop dispassion towards it, restrain himself and must keep up his efforts for spiritual bliss. If the soul is free from all fetters of passion and enjoys the spiritual bliss without association with any worldly object, he won't need to be reborn in this world. A living being goes astray in this world only to have worldly pleasures and the ego associated with them. This spiritual bliss without any association with worldly objects would be known as selfless bliss. Worldly pleasures are always associated with some or the other worldly object or purpose but this spiritual bliss is without any worldly purpose.

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(93)

View or association hindering liberation-wrong, pretence,
Many others would arise to protest intense,
No demerits in seeking true spiritual self,
None is averse if not blinded by worldly self.

A living being free from any worldly association, on having freedom from all fetters may attain ultimate bliss within his self. Only such bliss must be the mind's goal. Pleasures that entangle a person in the outer world and impel towards worldly strife, aversion, wrong actions, wrong associations etc must not find any place in the mind. This has been said at the end of the previous verse. Therefore, a striver must see through such wrong views and have freedom from them. This indeed is the theme of this verse.

A view that hinders freedom from fetters is wrong view. A view that leads a person to a gap between what he is and what he appears to be is indeed wrong view. Seeking salvation while persisting in that wrong view would indeed be hypocritical. When that hypocrisy is exposed, others too would condemn that path and would mention its shortcomings. For instance, if a person, besides his minimal needs to maintain his body, regards his sensuous pleasures as beneficial and develops the view that if his mind is happy (with the worldly pleasures), it would find pleasures even in meditation and recitation of psalms and only then would attain salvation. He would recommend salvation in association with worldly interests and thus would propel others with right knowledge to denounce him because they would see that worldly pleasures only bring entanglement. It is a slavery to many objects and persons, and leads to worry about them for his worldly pleasures. How can then they be liberated from the world? Such people are only being fettered and not liberated. Thus they are ready to denounce such a person.

Therefore the view that the ocean of being can be crossed in association with the burden of worldly pleasures is indeed a wrong view. This would only result in his hypocritical pledges, and impulses like desire, anger etc leading him astray in this world. How then would there be hope for eternal spiritual peace and bliss after liberation from the world?

This indeed is the meaning of the third line of this verse that one who seeks his true spiritual self and seeks spiritual peace and bliss only in freedom from all worldly fetters would have no demerits in him. No one would ever denounce him. But for this spiritual peace and bliss, he must not close his eyes to the spiritual view by attachment or aversion towards the world of sensuous pleasures and must not be fettered to the world. If he is not blinded by worldly pleasures, none would obstruct his goal because all struggle and strife are only for worldly pleasures and pains. No one is opposed to the attainment of true spiritual bliss.

Therefore when the mind tells that the world of pleasures of objects is good, a person must discard it instantly knowing as the wrong view even if it initially leads to pain. Whatever obstructs the path of ultimate salvation is wrong. If a person because of his weakness believes that he would attain ultimate salvation only through some minor acts of faith or code of conduct or recitation of psalms, it is only a wrong view. The right way of spiritual striving is to develop dispassion towards the world with complete right knowledge and freedom from worldly pleasures by seeing pain lurking in those pleasures. With this right view, he must not regard some minor acts of faith or prayers or code of conduct as liberating. Though noble conduct, austerity etc are indeed merits, they are not enough for realization of the true self or soul. He must make full efforts and must never lose faith for realization of the true self or soul. He must adopt right faith for right knowledge, dispassion, meditation etc.

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(94)

Words of right faith but worldly conduct wrong,
World not without wisdom, condemns actions wrong,
Selfish at heart, to wrong conduct fit his faith,
Wouldn't appeal to right thinking despite that new faith,
Conflict of interest causes only fetters and tension,
Disapproved by the true, revealing wrong intention,
Revere the path of welfare that restores truth's place just,
Know it beautiful all, have in its goodness trust.

This verse depicts the worldly life of a person with a wrong view as mentioned in the previous verse and ultimately a pure life with minimal desires, devoid of aversion and worldly struggle and strife has been termed as true, blissful and beautiful.

The conduct of a person who regards worldly pleasures as good, and develops such a wrong view, would involve attachment, aversion, fear and doubt, ego and bewilderment etc. With such wrong tendencies in mind, if he speaks the language of spiritual Masters, others would observe his pursuit of trivial worldly pleasures and condemn him because the Omnipresent God who is manifestation of all merits and wisdom, is present in all living beings. He knows the true nature of every individual.

If some cunning person with worldly interests in his mind speaks the noble words of great persons, he would elaborate those noble words only with a tinge of tension as per his own faith. He would like to prove his worldly conduct as noble howsoever wrong it might be. The truth that appeals to a pure and simple person would never appeal to such a person. He would therefore start a new faith in accordance with his worldly interests. There would be nothing in it which is traditional and time-tested. Simple, true path would be easily understood by all. When someone starts a new faith, it would be embroiled in mutual conflict of interest. Wherever there is duality, there would certainly be conflict and no spiritual peace. A person who falls into this fetter of self-interest would have to refute others and justify himself but all this doesn't tally with truth because it is aligned with wrong worldly intentions. Everyone can see this entanglement with the world linked to passion for worldly pleasures. How can a person attain spiritual peace and bliss in the presence of this entanglement ?

Therefore a person must see all this with his open eyes and see wherein lies his true interest and accept that faith and establish it in his mind. That would be indeed known as truth because this alone is stable and ever-lasting. Spiritual peace and bliss without any worldly association is alone lasting and so this is indeed truth since what is eternal is known as truth.

It will then also appeal to the mind of everybody as there is in it no struggle or strife, aversion, etc. to cause pain to the others and ultimately it is blissful. It will ensure spiritual well-being. What can be more blissful than the spontaneous spiritual peace and bliss that one can enjoy after the elimination of fetters and pain? Therefore, this indeed would be manifestation of *Lord Shiva* and spiritual well-being. *Shiva* means eternal spiritual well-being.

Therefore the view that reveals outer world as noble is wrong view. Association with this world gives rise to worldly friends and foes, attachment, aversion etc. Worldly fetters then are never eliminated. Spiritual peace and bliss can't be attained without their elimination. Therefore a spiritual striver must not develop such a wrong view, must regard worldly pleasures as painful and develop dispassion towards them. Only then true spiritual well-being would be attained.

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(95)

He who has not reached the door of freedom from desire,
Troubled much is he with his weakness dire,
His intellect is bewildered in faiths wrong or empty,
Develops not the wisdom to do right actions plenty.

The previous two verses had advised us to avoid wrong view and to adopt the right view. That the true well-being lies in worldly pleasures is a wrong view. These pleasures ultimately result in endless pain and suffering. This indeed is the right view. A person must adopt this right view and gradually avoid worldly pleasures. Next two verses lay emphasis on this very issue.

A person who has not avoided worldly pleasures would certainly one day be distracted from the right path and be drawn to the path of endless pain. He won't find a way out of this pain. This is the meaning of the phrase " troubled much."

He would then be lost in many types of wrong faith because he will have to seek some support to remove fear and doubt from his mind and then he may have to profess faith in many theistic and atheistic sects to remove doubts and fears from his life of worldly pleasures but he won't be able to develop his intellect to perform noble actions with restraint on senses, and with meditation, introspection and right knowledge etc to know the pain of worldly pleasures and to be free from the passion of pleasures through confidence in right faith. He will therefore have to lament helplessly in this world.

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(96)

What appears certainly pleasant appeals to the mind,
In pursuit of that alone runs the restless mind,
Turning away despite desire opens the door of divine presence,
Right view despite pain leads to spiritual essence.

Weakness of mind is indeed a human weakness on the path of salvation. The previous verse tells us that a living being goes astray in this world only because of this weakness. This verse tells us about this very weakness and the way to overcome it.

After being born in this world, whatever object or person through its association provides pleasure to a living being or brings freedom from pain is established in his mind and continues obsessing his mind and he is always absorbed in its recollection. These very objects and persons appeal to his mind. This indeed is the fetter of attachment.

It is because of this fetter of attachment that a person despite his powers of intellect and introspection is absorbed in the pursuit of those pleasures but the apparent pleasure which is transient is not so significant that a person should destroy his future and everything else for it and remain ever in pain. Therefore, if the right knowledge is not awakened so far, a person must have faith in salvation and even if the mind is not willing, he must try to restrain it and turn away from these worldly pleasures. This indeed is ultimately the divine door to spiritual bliss that would keep us away from the trap of the world. If a person starts turning away from worldly pleasures, it means the door to divine bliss has opened. As the meditation, introspection and right knowledge increase, revelation of truth would begin and ultimately one day he would attain salvation and realize universal consciousness that has been realized by saints and sages of yore.

If a person seeks to extend his journey to cross the ocean of being, he must not develop the wrong view on facing pain at renouncing the worldly pleasures. If the right, spiritual view is maintained, he would certainly attain ultimate liberation. But what actually happens is that when the mind accustomed to worldly pleasures faces even some slight pain on renouncing these pleasures, a wrong view is instantly formed that those worldly pleasures are indeed better and must continue. There will certainly be some pain on renouncing these worldly pleasures. But development of right view means enduring that pain, keeping the intellect pure and not letting a wrong view develop.

The essence of these two verses is that when the worldly pleasures that the senses have enjoyed and that have brought happiness to the mind in this world, are not available one day, the ego associated with them would also disappear. When that ego which seemed pleasant and joyful in the outer world is not available, spiritual ignorance would dominate and his mind full of unstable passion and absorbed in the world all around him would never be inclined towards Universal Consciousness that includes all the living beings in it. This mind then would remain fettered to those pleasures, feeling pain at the recollection of those pleasures, and would become narrow. Those pleasures wouldn't always be available because in due course of time he reaches a stage where the earlier sense of belonging is lost and then he can neither renounce that passion nor be inclined towards the infinite God. He would only be lost in the old memories or in sloth and sleep and be drowned in spiritual ignorance so that he can't renounce his ego associated with pleasures and can't even think of his soul manifested as right knowledge and bliss.

If a living being overcomes this passion during his life time, restrains himself from these physical pleasures with confidence in right faith in accordance with scriptures and turns away from these worldly objects and their pleasures, he would gradually be fit for meditation and would visualize this passion as obsessing his senses, mind and intellect. He should then realize the truth of this passion and renounce these attachment, aversion, fear, doubt, ego, affection etc and ultimately realize that his spiritual ignorance is the root cause of all his pains and would try to renounce it. Only then he would be able to attain ultimate spiritual goal. The stage in which a person cannot visualize the all-pervading God is the stage of spiritual ignorance. He would have to cross many stages to attain complete knowledge. At first, on turning away from those worldly pleasures, he would be able to devote himself to God through his senses. Gradually, feeling happy in the happiness of all others, he would be able to enjoy the bliss of Universal Consciousness. He would then awaken in himself the knowledge of spiritual truth, realize God as the spiritual truth and thus would be able to eliminate his trivial ego as opposed to his soul. Only then would he be liberated. If he maintains the wrong view of association with one, two or a few persons in the family, and regards it to be noble, it would continue to obsess him and he would remain absorbed in his trivial ego or self. This fetter won't let his sense and mind extend to the universal consciousness at all. We see that the mind accustomed to worldly pleasures is not inclined to renounce them and doesn't like interference from others and is absorbed in his triviality and in his near and dear ones. When those near and dear ones are not there and pleasure from them is not available, this very mind would remain absorbed in their memory and impressions and would remain blind to the spiritual consciousness. He can neither renounce these pleasures nor realize the Universal Consciousness and in such a stage would be lost in spiritual ignorance and weave a world as before. This cycle of birth and rebirth or the cycle of birth and death would continue for him.

The essence of what has been said above is that we see during our life that if our dearest one is not with us, we remain lost in his thoughts and the voices nearby and all other human beings enjoying themselves do not appeal because the association with the dearest one is not available to us. Now we cannot forget that dearest one nor can we get freedom from the ego associated with the pleasure of his association and is absorbed in watching children in the outer world playing and conversing with one another. This is indeed the miserable condition of all living beings fettered in this world. We have to make efforts during our life time to be free from these fetters. This will be possible only by enduring the pain of austerity. Only then can we find the door of liberation and the door of divine abode.

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(97)

Steadfast in seat of meditation, attain right knowledge of truth,
Knowledge attained raises awareness, teaches a lot about truth,
Earns vast energy by renouncing what others cannot renounce,
Great entanglement dispelled if pain endure, pleasure renounce.

The essence of previous three verses was that if a person derives some pleasure from the outer world and can ignore his pain with its help, he would believe that association with worldly objects is right and he develops the view that it is impossible to live without these objects. This indeed is the wrong view that doesn't allow a person even to try to extricate himself from this world. Such a view is not right. Such a wrong view wouldn't allow a person to develop faith in the path of salvation or be steadfast on this path.

The next two verses teach the way to avoid this wrong view and inspire a person to adopt this noble path that yields noble spiritual benefits.

A living being must attain freedom from his routine business activities in the outer world and be steadfast on his seat in solitude with full awareness. He must not draw visions of the world nor remain entangled in doubt, desire and anger and must renounce his lethargy. He must remain steadfast in meditation by turning away from all these obstacles with full awareness. He must observe with concentration the objects that distract mind from meditation and examine and discover how far these objects provide pleasure. When he would observe the worldly pleasure of these objects carefully and would see in meditation the pain and problems caused by these pleasures even to others, he would then realize the true nature of worldly pleasures and what great endless pain they cause in the outer world. When he would see all this in his meditation, his level of awareness would be raised and his mind would be inspired to determine his duty in this world in the right manner through his raised awareness and he would wake up from his slumber of ignorance. Then he would be able to teach a lot to his mind. That teaching would enable him to renounce all that seems so pleasant and what the mind doesn't wish to renounce. With the attainment of this knowledge, the enhighlighted mind would obtain vast energy to do noble things and renounce the ignoble.

A person, with his mind tempted by the pleasure of his palate, happily takes spicy or sweet, energy-giving objects with milk or milk products but renounces them in a state of illness in view of the fear of harm that they might cause at the advice of someone or on the basis of his experience, even accepting the pain of renouncing these objects. Accepting the smaller pain in order to escape the greater pain doesn't seem to be difficult. Similarly, a person would be able to renounce all objects if he can visualize through meditation the pain caused by worldly pleasures and realizing the miserable condition of mind entangled in the outer world. This vast power to renounce worldly objects is acquired through meditation and right knowledge and also develops the energy to do noble actions and to develop great liberating powers of friendly attitude etc with a pure mind. Only a mind accustomed to worldly pleasures is weak.

If this entanglement with the wrong worldly pleasures is renounced and the pain of renouncing them is accepted happily, it would annihilate the enhanced entanglements of the world.

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(98)

Dispassion towards being, right knowledge, absorbed meditation ever,
Way to life within, freedom from disease and fetters,
Friendly attitude to the world brings even worldly success,
And appeals to everyone if pure life access.

As revealed in the previous verse, worldly entanglements are resolved if the mind is enlightened with right knowledge and meditation. This verse observes that such a person would attain spiritual fulfilment even while living in this world.

Association with right knowledge would help a person develop dispassion even when he is absorbed in the pursuit of worldly pleasures. This indeed is the dispassion towards being. A person may develop dispassion towards a life of pleasures through study of or listening to scriptures with faith but this dispassion is not firm because he has not so far visualized the fruit of this dispassion. This dispassion and renunciation of worldly pleasures is only out of faith. But if such a person also realizes that he has to face death-like pain and miseries through his entanglement in a life of pleasures, his dispassion will be from within. This dispassion is accompanied by right knowledge. This passion is indeed firm. A person who attains this right knowledge through meditation develops this dispassion spontaneously.

And what for a person is the fruit of right knowledge? He is ever absorbed in meditation. He finds no images of worthless pleasures in his mind, and if such images are formed in the mind, his awakned right knowledge would instantly dispel these images. His mind is always healthy and stable. This indeed is absorbed meditation. Such a person easily turns away from worthless steps or struggle or entanglement with worldly pleasures. He is not absorbed or lost in the outer world and is steadfast in his own self.

Again, this is the way to live within his own self, away from the ocean of world, or the ocean of being, from wrong view of friend or foe etc and this alone would bring freedom from all fetters like attachment, aversion, etc, and from inner or outer ailments.

Whatever has been said above was concerned only with restraining oneself. Besides, if ten great powers like friendly attitude etc, which would be elaborated later, are developed, the life in the outer world would also be a great success. There would be no aversion, opposition and struggle anywhere. Receiving love everywhere and sincere respect from the people is indeed a success in the outer world, and then his pure life bereft of ignoble deeds of violence, theft and falsehood and devoid of back-biting, defaming etc would appeal to every one. Since no one would doubt such a sacred soul, he would enjoy the confidence of the whole world. He would be free from all vices and his pure and noble conduct of life would be appreciated by everyone and his life purified by freedom from all fetters of attachment, aversion, ego, affection, etc would appeal to everybody. This indeed is a great success in outer life. He would have no fear and only happiness in the other world.

The essence of previous five verses is that a person must avoid the wrong view of pleasures and prejudices and develop with right knowledge of meditation the right view of liberating truth and thus come out of the vicious cycle of the world, endure the trivial worldly pain as an austerity for the realization of his soul and thus brighten the path of eternal peace and bliss.

It is important to understand here that if the mind turns away from worldly pleasures, it wouldn't stay there and such a person always being mindful would always look within his own self and would always dwell in his own self for noble conduct of life. How would then he be in the outer world? i.e. he would be liberated from the world. This indeed is his absorbed meditation at all hours of the day because absorbed meditation means being steadfast in right knowledge without his ego associated with fetters and wrong tendencies. Such a spiritual striver with right knowledge is always in a state of absorbed meditation. He doesn't let his mind wander in the outer world to look for worldly objects or persons.

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(99)

Soon passes away the experience of pleasure,
Mind not absorbed in earlier experience without pleasure,
This wave of worldly knowledge flows on and on,
Both from one knowledge pure if spirituality known.

In the previous verses, it has been observed that a person must lead a life of pure and noble conduct in every way after turning away from the wrong view associated with worldly pleasures. This will bring freedom from the fetters of the world.

The next two verses direct us to attain the ultimate fruit of a pure and noble life by training oneself for the same.

Whatever worldly pleasure we experience closely never remains constant. As the mind changes every moment, so the experience of pleasure lasts only for a moment and then it disappears.

Similarly, there were other experiences before the experience of pleasure but the mind was not attached to them as they did not bring pleasure. The experience of pleasure brings fulfilment of mind's desire but the mind is not attached to experiences that do not bring pleasure. The very attachment distinguishes one experience from the other and non-duality is not experienced. Though both are experiences but they appear different when viewed by different persons. Thus the view of pleasure experiences pain and the view of pain experiences pleasure, distinguishing the two. With these two different views, the wave of worldly knowledge is always flowing in the mind. Whether it is pain or pleasure, both are experiences of mind but this oneness of experience is not felt by the mind attached to pleasures or averse to pain. If the same view is developed for both pain and pleasure, one and the same God would be manifested in each of them. Only when we treat alike the pain and pleasure as mere experience, shall we be able to see this non-duality. If we distinguish the two, then only the world of attachment and aversion and fetters would be visible.

When a person ultimately sees non-duality or constancy in all experiences in his pure and noble mind and starts feeling nothing but bliss, this spiritual knowledge will bring Universal Consciousness attained by realized souls. Then this world of birth and death will no more exist.

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(100)

True self not seen if attached to pleasure of passion,
Endure pain, avoid fall in well of passion,
With right knowledge, meditation, pleasure not in view,
No trace of pain, only pure knowledge in view.

This verse reveals a method to have the same experience of right knowledge everywhere. As long as the view is settled on worldly pleasures and how to acquire them and how to make them ever lasting, a person cannot realize his true self. Pure experience will lead to true self. Distinguishing between pleasure and pain reveals only the false self and not the true self. For instance, there are trees, grass, herbs etc in a forest. If a person's eyes are not set on something of use to him, he will only see it all as a forest. He won't distinguish between numerous kinds of trees etc. A person doesn't try to distinguish objects without self- interest. Similarly, if the mind is attached only to pleasures and there is aversion to pain, he will never see the true non-dual nature (oneness) of experience. Worldly knowledge means trying to understand objects and persons. It will lead to various distinctions like friend and foe, pleasant and unpleasant. When the mind is not inclined to accept pleasure and renounces pleasure, all experience will only be consciousness. This indeed is the true self. Why would a person fall into well of insatiable passion if he has endurance in pain and no temptation for pleasure? Through endurance, he would turn away from pain without aversion and without thinking of worldly means to dispel pain. Then he would treat others not as friends or foes but as human beings. He would see other human beings as non-dual and as the same and he would experience the same consciousness or soul in all human beings.

Practising such stability of mind through right knowledge when eyes are not set on pleasure, and thought of pleasure doesn't occur during pain, believe then that the striver's meditation has been fulfilled. This is known as the constant state of mind in the scriptures. If because of peaceful indifference, there is no feeling of pleasure or bliss, it is then the spontaneously constant state of mind in non-duality. This indeed is the ultimate blessing. Then there is no trace of pain. There is only the pure experience everywhere. Then a person would realize the same consciousness, same God, in all human beings.

Thus ends the section on Right View.

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2

Section on Right Feeling begins

(101)

Deep knowledge of the soul is realized within the self,
Mind turned away from objects realizes the Supreme self.

The previous verse reveals that on being equanimous in pain and pleasure, same consciousness, same experience would be fully visible everywhere and this is indeed the manifestation of Vishnu or grand manifestation of God. It means that whatever appears pleasant to the mind is known as pleasure and whatever appears unpleasant to the mind is known as pain. Our intellect names the worldly objects differently only due to this pain or pleasure. The intellect names objects and persons as friends or foes, pleasant or unpleasant and names even terrible objects according to their utility. This kind of understanding is called worldly knowledge. It is this intellect that imparts distinct identity to all these, i.e., all distinct identity is due to this intellect or this pain and pleasure. If there is equanimity in pain and pleasure, the same identity would be visible in all and this indeed is the manifestation of universal consciousness or all-pervading God. It would lead to the end of all distinctions of worldly objects or persons.

This verse now reveals that if a person transcends this worldly knowledge, he would attain the knowledge of his pure consciousness through awareness of his true self. But he has to turn his mind away from all pain and pleasure and passion for objects. If a person reaches this stage of turning away, he would surely realize *Vishnu* i.e. *Hari* (turning away) and *Shankar*, an apostle of eternal peace. Soul or consciousness is even beyond them and is established deep inside. It means that if a person with open eyes perceives the the same divine spirit enacting its drama everywhere, he realizes *Hari*. And if he goes to sleep when this drama caused by divine spirit ends, or is steadfast in meditation through dispassion, without any thought of worldly knowledge, he would gain entry into the sphere *(Loka)* of eternal peace of *Lord Shankar*.

If such a person transcends this stage of turning away, i.e., if he doesn't feel even the need to understand the existence of a worldly object, and the mind is not awakened to understand these worldly objects, he at every moment would feel only eternal peace, and eternal consciousness of soul experienced as ever new. With the insatiable passion and its fetters and all pain being overcome, there would be only eternal peace. Once a person is steadfast in this state, he would not have to be reborn in this world. This state of soul or consciousness cannot be annihilated by the ravages of time. Even time itself in this state ends. The striver has to awaken in him this very feeling to realize the soul. In the next verses, the kinds of this feeling will be elaborated.

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(102)

Restrain body, mind and intellect with knowledge subtle,
Meditate over every worldly act, know fetters and dispel.

The way to self-knowledge mentioned in the previous verse is being revealed in this verse.

A person must try to restrain his sense organs, mind and intellect through subtle right knowledge and experience. It means that right since birth, an interest in worldly objects is developed in a child and feeling of their superiority has been developed in him. Their impressions instantly arise in the mind and propel him towards the world and numerous pleasures and worldly success alone appear pleasant to the mind. If this wrong intellect is not restrained, he will remain entangled in worldly pleasures believing them to be good. So if the intellect believes being in the world and worldly pleasures to be good and the mind develops the same belief and feeling and is associated with wrong tendencies of desire, anger, attachment, aversion, etc, it would conduct his sense organs and body accordingly. It would indulge in all wrong acts that increase pain. Such a person fettered with enmity, opposition, strife, competition and doubt, fear, attachment, aversion, ego etc would meet with nothing but misery.

Therefore by developing the knowledge of this worldly pain in a subtle manner through meditation, by directly realizing through true knowledge that worldly pleasures are in fact a cause of pain, he must restrain his changing mind and keep a vigil over all acts of mind, intellect, sense organs and body. When there is a tendency to indulge in such wrong acts, he must try to keep his mind away. When the mind through meditation realizes these worldly pleasures as fetters of attachment, aversion, etc, the mind automatically would turn away from them. Who would remain fettered with them once it is directly realized that these worldly pleasures are indeed cause of pain ? As long as these worldly pleasures are not seen as fettering the mind, it can never turn away from them. Realizing that this friend (worldly pleasure) is a hidden enemy, the mind would be ready to renounce it. But the striver through his subtle intellect must see the ultimate fetter of spiritual ignorance and turn away from it.

As long as through direct experience worldly pleasure is not manifested as painful, the striver must have a feeling of pain in the pleasure of objects.

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(103)

One who has not watched life closely himself,
How would he know well-being of self ?
One who is ever settled in desires' wood,
Would have nothing but fruit of sorrowhood.

In the previous two verses, it was pointed out that the knowledge of the self is gained by going deep inside and to, gain this knowledge of realization of self, a person has to renounce the passion of being and not-being and know himself all fetters including spiritual ignorance through subtlety of meditation and turn away from them.

Now this verse shows the complete nature of the knowledge of self-revelation.

A person who has not watched his life closely, who has not understood it through thoughtful eyes, how would he learn closely of his eternal peace, and bliss or spiritual well-being i.e., how would he experience his spiritual well-being? Like all other living beings he would only wander in the forest of desire, he would be settled only there, and reap the fruit of pain in that forest of desire. In the forest of desire, you can have nothing else but pain.

The meaning of this verse is that a person must examine his daily life through contemplation and meditation to know where would such a life lead to. He must think whether his mind would ever be at peace if he indulges in all sorts of wrong acts in the mistaken view that enmity, competition and strife would bring him happiness. He must think whether all these worldly pleasures would not, on the contrary, cause pain. Properly examining every act, and after such examination, adopting the right course of life is indeed watching life closely. If this doesn't happen, then not to speak of well-being, he would instead be carried away in the flow of nature, and would only increase his pain by being entangled in wrong acts of desire, anger, attachment, aversion, etc. He would then develop many other desires to avoid that pain. Those desires would further entangle him in wrong acts. Thus wandering in this forest of desires, he wouldn't find any way of coming out of that forest. The essence of this verse is that whatever causes great pain by trivial pleasure must be avoided and one shouldn't persist in pursuit of that trivial pleasure.

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(104)

You have identified your self with your body,
Never seen wrong deeds hidden in this body,
Your life is guided by desires of your body,
Your well-being lies in the pain of this body.

In the previous verse it was pointed out that a person must examine his life closely by turning the mind away from the outer world and directing it toward contemplation and meditation to find out the direction of his life. What would he gain if he continues moving in that direction etc. He must know every thing about his self by awakening the right knowledge in him.

In this verse, wrong acts or sins that impel a person towards wrong direction have been elaborated so that he conducts his life, carefully avoiding wrong acts even if it causes pain. The tendency to move on the path of salvation would have to be maintained. Such a tendency is difficult to maintain during pain but this tendency has to be maintained. This is the nature of this feeling.

A human being living in the society of other human beings identifies himself with his body because this is precisely the way of the world. Worldly conduct is not possible without this sense of 'You' and 'I'. So a common person remains entangled in this 'ego' of worldly conduct. He can not see the sins and wrong acts hidden in this body and that keeps him entangled in the world, in the desire, anger, etc caused by nature. This body shows a glimpse of trivial joy and thus binds him and throws him into strife etc wherever these wrong acts direct. It throws him into attachment, aversion, conflict, violence, theft, falsehood, wrong conduct, etc and he has to ultimately reap its tearful fruit.

If some person half-heartedly seeks to restrain himself, these wrong powers obstruct his path and do not let him proceed any further. It causes pain, grief and lack of absorbing of mind, many kinds of doubts, ego, affection, etc and leads him to the direction of wrong acts. This very evil force gets annoyed with a person seeking the right path and obstructs his path. In this verse, this has been called the pain caused by the wrong powers. It finds pleasure in over-eating, over-sleeping and wrong habitual acts. If he tries to avoid them, they disturb him all the more by causing anger. The striver must maintain the tendency of turning away from all these wrong pleasures.

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(105)

How to conduct myself in what I do?
What doesn't cause fear I must do.
Noble conduct and body etc restraining,
Tireless, understands, realizes life's meaning.

In the previous verses it was pointed out that a person must closely examine his life and see the sins or wrong acts hidden in this body. This verse reveals the right path and how to tread this path.

First of all, after being free from day's routine activities and before going to bed, a person should sit in solitude with a calm mind and analyze his daily routine and think: "What am I doing and how should I conduct myself? I must conduct myself and indulge in such worldly activities as do not cause any fear for future i.e. don't cause any pain in future."

It means that a person under the momentary impulse and guided by desire, anger, greed, etc indulges in wrong worldly acts. That momentary impulse impels him only in that (wrong) direction. Moving in that direction appears pleasant but ultimately it is no good for any living being. For instance, a green field appears pleasant to an animal and driven by desire and greed he moves in that very direction. He starts eating the green crop and runs away on being beaten with a cane. He lacks right knowledge. Similarly many impulses like those of desire and anger drive a person in the wrong direction. He puts his intellect at the disposal of these very impulses and is prepared for wrong conduct and regrets in due course. Therefore, a person who restrains his body, sense organs, mind, intellect, etc and conducts himself by rightly realizing the path of his well-being, would learn something from the cycle of his experiences. At first, he would carefully analyze them in meditation and then learn from them. Seeing someone in pain because of his moving on the wrong path, he would recognize that wrong act and would learn to avoid that wrong act. He would thus devote all his life to analysis of his experiences and learn from them. He must not feel tired of such a life under pressure of wrong act. He must maintain the attitude of right faith. By restraining the body etc and avoiding the path of wrong acts, he would start understating the true meaning of life and learn to have noble conduct but he must not get tired of it. He must not feel tired in this task of analysis and learning.

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(106)

A child treats body as self within,
Doesn't know wrong tendencies hidden,
Who else is responsible for all pain?
Realize, think right, silent remain.

If we seek to rightly understand life, we would have to distinguish between wrong tendencies and great powers of liberation. We must free ourselves from wrong tendencies that cause pain. Therefore, in these two verses, it has been revealed how to recognize these wrong tendencies that lead to the path of pain and how to be free from them by rooting them out. In order to be completely free from a disease, it has to be properly diagnosed and only then it can be rooted out. Similarly, only by recognizing all wrong tendencies that cause pain in the world, we would get freedom from fetters manifested as that disease. To remove the root cause of pain, the method of right view in the shape of feeling has been mentioned here. A person must understand these wrong tendencies of spiritual ignorance, attachment, aversion, etc and develop the right view. He must develop right thoughts to avoid the ill-effect of these wrong tendencies. This indeed is the meaning of the words "think right". It has been elaborated in the next verse. He must practise silence i.e. he must not waste time in idle and wrong talk. Whatever he wishes to speak, he must at first speak it within to understand his motive. Too much talk only makes a person world-oriented.

A child or a person ignorant since birth treats his body as the true self, the self within, and conducts himself accordingly. He regards his body as his self and thinks that his self would continue to exist only in association with physical objects of the world. But that ignoramus wouldn't know without right efforts what wrong tendencies are hidden in this body and impel a person in their own direction. All these wrong forces are fetters like attachment, aversion and wrong tendencies like desire and anger and evil qualities that weaken a person and dwell within his mind. Physical sight can't perceive all this. They can be recognized only through the insight developed through meditation.

All these are responsible for all the pain in the life of a living being. He can't recognize them through his physical sight. All this knowledge would come gradually by turning the mind within. Then all these wrong forces along with their wrong acts would be visualized. These wrong forces are indeed the root cause of all pains in the world. A living being may attain freedom from pain only by rooting out these wrong forces.

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(107)

Right view is what brings freedom from worldly pain,
Without repelling attachment, aversion, no holy abode gain.
Right knowledge of fetters, wrong tendencies that run the world,
Gained through meditation, liberates a striver from the world.

The meaning of 'right feeling' mentioned in the previous verse is elaborated here and the advantage of this right feeling is also depicted in this verse.

A child has already developed the view that there is pleasure in the worldly objects. In course of time, all this pleasure disappears and also results in pain. But the momentary flash of the earlier feeling of pleasures as it prevails in all living beings pulls him in its own direction even though that erstwhile pleasure is not available now. We must keep the reality in view in order to recognize that pain through our intellect and through the right thoughts awakened through meditation. But the mind absorbed in earlier transient pleasures is still attached to those pleasures and seeks to obstruct dispassion in solitude by inducing a person to sleep. It wouldn't allow our mind to be steadfast in dispassion. If we succumb to this wrong tendency of sleep and start enjoying the pleasure of sleep, this wrong tendency would eliminate our right feeling which means that the right feeling has not sufficiently developed, i.e. the right feeling of turning away from the world is not stronger than the impression of attachment with worldly pleasures that pushes us into the waves of the world. If the mind overcomes the wrong tendency of sleep, understands the pain caused by these worldly pleasures and keeps awake for a sufficient period, it would strengthen the right feeling of dispassion. Association with the pleasure of worldly objects for a long time strengthens their impressions and these wrong impressions with only a desire for those worldly objects push a person towards the world and a living being, ignoring the pain caused by them, seeks them for imaginary pleasures and strives to acquire them.

If we while keeping awake remain steadfast for a long period in the feeling that the pleasures of worldly objects ultimately cause pain, and if whenever the worldly pleasures appear tempting and fascinating, we develop the contrary feeling that they would ultimately cause pain and keep awake with this right feeling in mind, then in due course of time these right impressions would be so much strengthened that this right feeling and right impression will repel the wrong feeling and wrong impression of worldly pleasures. Later, these worldly objects, instead of appearing to be pleasant, wouldn't even be worth indifference or worth recollection. Such a mind has developed the right feeling and this right view would repel all wrong tendencies of attachment, aversion, etc.

As attachment has been elaborated, so is the case with aversion. Aversion caused by pain leads to anger that makes us indulge in wrong actions. Instead of seeing pleasure in pursuit of aversion, we must develop the contrary view of friendly attitude thus strengthening our mind and attaining freedom from wrong tendencies and fetters for ever. This is indeed the right view.

Right feeling means the feeling developed for removal of worldly pain or suffering. The phrase "right feeling" means that it happens spontaeously and then something will have to be done through right view of spiritual well-being. This indeed is the meaning of the phrase right feeling. For instance, a child acquires pleasure from worldly objects and persons and he believes that there can be no pleasure without them. Therefore he gets more and more entangled in them every day and this leads to the strengthening of the fetters of attachment, aversion etc. Contrary to this wrong feeling, a striver must develop the right feeling that association with all worldly objects and persons is designed to increase pleasure but it only increases pain and keeps the striver away from eternal peace and realization of self. Development of such a feeling in the mind is right feeling. How to develop such right feeling has been elaborated as follows.

Pleasure from wrong feeling is ultimately painful. This pleasure is only for a short while. Later, it strengthens the worldly passion. It may not be visible but it does propel towards the path of fetters. If this passion is not followed, it revives the impressions of anger and wrong pleasures and thus pushes a person to pain and suffering. Again it leads to wrong actions. This worldly passion manifested as attachment and aversion gets strengthened by increased pleasures but it is bound to cause disaster. It is impossible to dispel attachment and aversion without right feeling and it is impossible to attain eternal bliss and liberated soul without dispelling attachment and aversion.

When a person would come out of attachment, aversion etc. through development of right feeling and look at the outer world, he would find all these fetters like attachment and aversion and wrong tendencies like desire, anger, greed etc. operating in the world. He would have a direct knowledge of these wrong forces hidden in all living beings. Direct knowledge here means the right knowledge wihtout any doubt or bewilderment. Only a person absorbed in meditation would recognize the root of all worldly pains and sufferings, would strenghten his mind with right feelings to renounce worldly pleasure thoroughly. Thus he would attain right knowledge through absorbed meditation and understand the root cause of all pains and sufferings resulting from fetters and wrong tendencies and would be inspired and encouraged to renounce the worldly pleasures and would develop the right powers to renounce these worldly pleasures. That is why such a person absorbed in right knowledge is known as right seer. The knowledge of such a right seer indeed beneficial because it reveals the spiritual truth and inspires to renounce all pains and sufferings hidden behind worldly pleasures. Other people with worldly knowledge are entangled only in the trap of fetters and wrong tendencies.

This ends the Section on Right Feeling.

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3

Section on Progress of Spiritual Striving begins

(108)

Right mindfulness is that which survives decision wrong,
Right energy is that which dispels tendencies wrong,
Meditation is being steadfast in pursuit of spiritual truth,
Nectar in pain is the pure knowledge of truth.

Right feeling has been discussed in the previous two verses. The mind entangled in the fetters of the world would find peace in his soul only after freedom from these fetters and he would have to develop his right feeling towards this freedom. Wrong tendencies in the world have been developed in accordance with worldly pains and pleasures—attachment for pleasure-giving objects and aversion for pain-giving objects and persons. But in order to attain above-said liberation, the development of an inclination opposed to the wrong worldly tendencies is what is called right feeling. It is not right to be attached to the worldly pleasures. This is wrong kind of feeling. Any pain that we can endure in the world is not wrong. Instead enduring the pain through right intellect and contemplation strengthens the human mind and reveals the truths hidden behind this vast universe. It imparts the right knowledge of soul or individual consciousness and of universal life or Supreme Consciousness. Therefore, endurance of pain caused by the inability to acquire the objects of worldly pleasures or the pain of hot or cold weather or the pain caused by wrong words or the pain of humiliation etc would only result in our spiritual welfare. Developing a feeling in the mind that nothing is bad is indeed right feeling. Moreover, greater association with worldly objects that give pleasure or greater attachment with worldly persons would one day burn a person like fire. The intensified worldly passion wouldn't be fulfilled with growing age or with change of time. Even if it is fulfilled, it won't allow a person to live in happiness. Therefore, association with or attachment for worldly objects and their pleasures would be harmful and not beneficial. Such feeling is also a right feeling. If such a feeling is developed, it would indeed be a noble feeling. But to develop all kinds of right feeling, a striver will have to resist the wrong tendencies of other persons regarding worldly pleasures and pains. Only then spiritual success would be attained.

This verse deals with the power to develop this right feeling in the face of wrong tendencies prevailing in the persons of this world so that right feeling is strengthened and the wrong force of worldly tendencies doesn't push us again to the outer world.

When wrong tendencies or feelings of outer world enter the mind, they first of all destroy the mindfulness of a person on the right path. Then they provoke the wrong tendencies of affection, anger etc and push him into the vicious cycle of wrong actions in the outer world though that person may have to regret it later. Keeping such a situation in view, this verse reveals that if a person is steadfast in mindfulness when he plans to move on a path contrary to that of salvation in view of worldly pains and pleasures, it is indeed the true mindfulness. Otherwise everybody retains his worldly impressions, particularly the impressions of the objects of self-interest that never leave one's mind. But all these impressions are binding and harmful and therefore don't indicate indicate the right kind of mindfulness.

If a person remains steadfast in mindfulness against the decision to move on a path contrary to that of salvation, it is the right kind of mindfulness.

Similarly when the self-interest of the outer world is established in the mind, the family of wrong tendencies of attachment and aversion etc prevails in the mind. If these wrong tendencies are dispelled or destroyed, only then the right energy would add sparkle to our spiritual striving. This will give the strength to attain salvation.

But if while dispelling these wrong tendencies the mind, due to bewilderment, sorrowfully bemoans: "Ha! I am deprived of pleasure", and in such a state, without being influenced by this mind, if someone keeping this meditaton steadfast, steadily pursues the path of truth, it would be enhance his power of imagination. If the mind is ready to forgo the wrong pleasures of the outer world by acquiring knowledge of truth through meditation and by attaining freedom from fetters of all kinds of pain and through the inspiration of the knowledge of truth, then this very knowledge of truth would prove to be the nectar that would save the striver from disaster because this very knowledge of truth would help him to attain the nectar of spiritual bliss in a steady manner.

Right since birth, the mind through association with wealth, women, family, privileges, luxury and other objects providing transient worldly pleasures starts feeling that all these are essential not only for pleasure but also for sustaining life and for protection against pain. This very feeling is present even in speaking, hearing and touching and is strengthened in a child merely through association. But for a striver pursuing the path of liberation, such feelings are wrong. Therefore a salvation-seeker mustn't waste time in sloth and sleep but must be steadfast in the seat of meditation in solitude. Again, while being steady in this seat of meditation, he must watch the development of these worldly tendencies and must develop the contrary desire for dispassion etc to attain salvation. Therefore a person must awaken his right reason, study the general view of worldly life, recognize the character of people and learn from them. While doing so, he would himself realize the triviality of worldly desires. Only then he would awaken his mind and right intellect and develop the right feelings but would remain silent about the worldly feelings for others.

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(109)

Hurt ego and mind lead to wrong decision and path,
Liberation requires restraint, mind takes a different path,
Right decision seeks spiritual truth in main,
Restores peace of mind to one angry with pain.

If a person doesn't get the objects of worldly pleasure or on the contrary has to endure some pain, his mind is provoked and he treats such situation as a wound or feels humiliated by someone's wrong behaviour. Then he decides only to take revenge. This mind accustomed to habits has a peculiar attachment to the path of worldly desires that ultimately would be disastrous. In this way this verse supports what has been said in the previous verse. In other worlds, if a wrong decision is taken for self-interest in the outer world, he must avoid that wrong decision and take the right decision. If the mind in order to satisfy self-interest turns to wrong path, he must turn to the right path of the pursuit of spiritual truth and must eliminate the attitude of self-interest by foreseeing the disaster resulting from the worldly self-interest. This would raise the level of spiritual striving. When meditation brings spiritual truth before our eyes, the knowledge of the truth of disaster caused by worldly pleasures would intensively inspire the mind to turn away from them and the mind would develop dispassion towards worldly self-interest.

Similarly, the mind often because of great attachment with worldly pleasures is filled with intense anger if we try to turn it away from worldly pleasures. It feels the pain of renouncing worldly self-interest. This pain too intensifies the anger and proceeds to distort our wisdom. In such a situation, if the spiritual striving is also intensified, it would pacify the anger caused by worldly pleasure or pain. If the mind is steadily getting angrier due to departure of worldly pleasure, the striver must remain mindful despite that pain, be steadfast in meditation with the help of right energy and increase his power of endurance. In other words, howsoever great is the pain, if it is not fatal, the striver must remain mindful and strengthen his mind to endure that pain. He must not decide to bow before his mind accustomed to wrong habits and must not fall a victim to the vicious cycle of wrong worldly actions. He must through meditation keep the mind on the right path and not be entangled in wrong feelings due to pain. This is what we mean by right feeling or right spirit. The next verse reveals the right path so that the striver keeps himself on that right path.

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(110)

Mind that is angry with intense pain,
Needs great endurance for peace to gain,
Enduring intense pain needs a strong mind,
No intense spiritual striving, no peace of mind.

This verse too elucidates the essence of previous two verses. When the mind accustomed to worldly pleasures is sought to be diverted even a little from this common path, a person like other common people, thinks that he is losing some favourite object. Restless with unbearable pain, perplexed with anger and devoid of mindfulness, the mind follows the common path, burning in the fire of jealousy and anger and is prepared to indulge in disastrous actions without any thought of his future welfare. If the noble mind of a person with equally great power to pacify that jealousy and anger is not strong enough to endure that pain, the mind with wrong feelings then would throw him into disaster. Therefore in order to pacify such a mind, a person will have to make not mere routine efforts but intense efforts i.e. the mind will have to develop the feeling that his wrong mind may cause him great pain or trap him into doubt or frighten him with anger but he would never bow before it. If a person in this way keeps up his mindfulness and right energy and is strong enough to take the right decision, his mind then howsoever strong on the wrong path would have to bow and would proceed towards spiritual bliss with his strong mind and intense spiritual striving.

On experiencing intense pain, the mind is strongly impelled to pursue the wrong path of anger. If he doesn't have the power to endure pain, his mind with a routine effort wouldn't be able to overcome his wrong tendencies. He would then pursue the worldly path. He would be prepared to indulge in wrong actions. He won't be able to cross the wave of being (full of desires, anger and deceit etc) in this world. Living in the soul alone means crossing the ocean of being. This soul is manifestation of pure knowledge and not the soul that prizes worldly objects or perceptions. This indeed is the right knowledge of all options in the world. Soul is the pure knowledge where there are no worldly options or where all worldly options have been rejected.

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(111)

Develops wrong decision if by someone hurt,
Seeks to punish him who has caused the hurt,
Longing only to harm, no thought of right path,
Harbours deception in mind, a strange path.

In the previous three verses, right conduct of the mind with right feelings and realizing the right path through mediation have been described. If a person cannot realize this right path through meditation, he would have to face terrible miseries through entanglement in the world. It is the wrong pleasure of worldly habits that deflects a person from the right path. Feeling pain at the loss of this worldly pleasure leads a man to wrong decision through wrong tendencies like desire, anger etc and leads to conduct in accordance with wrong worldly beliefs. This verse reveals the objective reality of the mind bewildered by worldly pleasures and provides inspiration to remove this weakness of mind so that the person makes the efforts mentioned in the previous three verses even if he has to endure pain to quickly overcome this bewildered mind.

When a person feels pain caused by someone or by not getting the desired object, he takes wrong decisions in many different ways. This decision means a kind of desire that develops a feeling to do something or get something done. If a person is obsessed by this decision, he seeks to punish the person who has caused pain. Then the mind with the desire for that wrong pleasure becomes so irrational that he cannot think even of his future welfare and cannot think of the right path in this situation. The mind of such a person is bent upon harming the other one and adopts the policy of many kinds of deceit and indulges in strange worldly actions that would lead to worldly pleasures. But its consequences would also be so strange or harsh that no one can expect or imagine.

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(112)

If one is mindful in every action
Wrong tendencies, fetters offer no temptation.
That mindfulness would bring eternal bliss
In meditation or amidst all, no hurdle in bliss.

When the state of mind is as described in the previous verse, a person should be mindful of his duty while keeping maximum presence of mind. In order to maintain this mindfulness forever, a person has to practise presence of mind in all his actions and remain mindful. If this mindfulness is not there, all the actions of a person would happen in accordance with his previous habits which he would indulge in while being absorbed in the thoughts of his worldly pleasures and he would never learn to overcome this desire for worldly pleasures. If a person is in a hurry, it would certainly lead to something wrong or harmful and the knowledge to escape from it would never develop because this mind accustomed to mindless actions won't be able to think of right path. He would remain entangled in thoughts of fulfilling wrong worldly desires. A person who goes astray because of his habits would feel strengthened by being alert in mind and practice of being mindful in his actions. Keeping this purpose in mind this verse conveys the right message.

If a person does every action mindfully and does not do actions while being absorbed in worldly self-interest, he won't be tempted by any worldly fetters of wrong view, attachment, aversion, etc, i.e., these fetters won't lead him to any wrong actions that obstruct the path of his spiritual welfare whether these actions are to the liking or disliking of his mind. Many actions that are required on the path of liberation like meditation etc. cannot be performed without being mindful of one's duty. Practice of resisting sleep in the right way and of being steadfast in meditation etc can be observed by being mindful even without any desire. If the mindfulness is not there, the fetters of attachment, aversion, desire, anger etc. tempt a person. If this mindfulness is established in a person, he will have infinite happiness of presence of mind manifested as concentration while doing all actions whether they are done while sitting in meditation or while living among all persons and that happiness will find no obstruction.

When every action is performed with mindfulness, the person acquires the knowledge that the mind strengthened by the earlier habits of childhood impels him to hurry in staging the same old drama. But when a person practises performing actions in a calm manner, such stable mind would experience the truth that the actions that the mind is bent upon doing appear pleasant because of habit but their pleasure is not of much significance. When the burden and temptation of worldly pleasures is reduced through contemplation, the mind will feel true happiness in performing each action. Such a mindful person will pursue every act calmly, his words would convey peace and the mind too would experience the happiness of being steadfast after avoiding all hurry.

All worldly pleasures and impressions of luxury would like to fetter a person in accordance with the popular beliefs. But if the right knowledge keeps awake and a person also endures the pain of renouncing all worldly pleasures and keeps in mind the ultimate pain of the worldly pleasures and if he wisely and mindfully restrains himself during his pain, there would then be no past worldly impression nor the consequent wrong desire and no pain caused by wrong tendencies of desire, anger, etc. This knowledge or pain of mindful renunciation will sharpen the mind and this indeed has been called consciousness of a concentrated mind. It means concentration of mind in enduring the pain of mindful renunciation. Casual efforts won't serve the purpose here. This is the essence of this verse.

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(113)

What the world pursues leads only to frustration,
What gained in world causes sorrow and destruction,
Only a momentary impulse creates worldly impressions,
As intense wisdom arises, fade these impressions.

In the previous verse, the need for mindfulness and alertness of mind was stressed to escape the entanglement of wrong tendencies like desire, anger etc as a result of wrong decision to acquire worldly pleasures.

Now this verse suggests to a person to restrain himself with the help of wisdom and right knowledge and to sharpen the mind so that the impressions of worldly pleasures cannot enslave him. This restraint of a person wisely with a concentrated mind in the face of worldly pleasures has been here called "intense wisdom."

In accordance with the popular worldly beliefs a person right since his childhood throws himself into the struggle to acquire all worldly pleasures and privileges but who can fulfil all his desires and expectations of those worldly desires and pleasures? In most cases the expectations of a person remain unfulfilled. He never succeeds in fulfilling all his desires.

Moreover, even if these worldly desires are fulfilled, they would disturb a person with their pains and problems instead of providing pleasures. Aversion, enmity, doubts, fear, entanglement in wrong actions etc are linked with these worldly pleasures. The sorrow of lack of acquisition of pleasures is dispelled with the acquisition of those pleasures but it leaves many problems and pains behind that would certainly cause grief.

But if these very worldly objects are not acquired, even then the mind remains unhappy. Without right knowledge, the renunciation of these worldly objects is not possible and their impressions keep the mind in pain and distress but these impressions are themselves destroyed every moment. Their force is only momentary. But what is required is the wisdom to attain the knowledge of truth that would reveal the hollowness of worldly pleasures and then the mind should be strengthened to endure the pain of renunciation of these worldly pleasures.

Thus ends the section on Progress of Spiritual Striving.

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4

Section on Progress of Meditation begins

(114)

There is feeling of pain at the spot of pain,
That feeling ends with the end of pain,
Pain may end but pure knowledge never ends,
Being indestructible, how can it end?

When all past worldly impressions are calmed down and wrong decisions and wrong tendencies like anger etc are pacified, the person wouldn't be like a dead body but would enjoy eternal bliss of eternal right knowledge as a manifestation of liberation. This point is being elaborated in this verse.

When some organ of the body feels pain or irritation, the person learns of pain in that organ so that he says that such and such organ of his body is feeling pain. But in course of time, when that pain disappears, he won't feel pain in that organ. Endurance of irritation for a few minutes will result in disappearing of that irritation. Pain or irritation will of course disappear but pure knowledge would never die or disappear. It means that when pain or irritation disappears, the person says that irritation or pain no more exists. He even feels happy on experiencing the absence of pain. It only means that knowledge is always awake, is life-giving, immortal. It is never destroyed. But if the pleasure of worldly passion is established in the mind, the knowledge remains hidden behind it. Knowledge will be eternally manifested only when the veil of spiritual ignorance due to insatiable worldly passion is lifted. Pure knowledge had not gone away but would be experienced only when the mind is free from insatiable worldly passion. This pure knowledge is there even if the mind has insatiable worldly passion and is covered in spiritual darkness but its joy can't be experienced by a mind filled with such darkness. 'Pain may end but pure knowledge never ends'. 'Being indestructible, how can it end ?' – the meaning of this line is that when there is no darkness, insatiable worldly passion and spiritual ignorance in the mind, the eternal pure knowledge manifested then would never die or decline. It then sparkles as eternal spiritual bliss in the absence of insatiable worldly passion. It is eternal and is never-ending.

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(115)

Indeed the best is contemplation of pain,
Brings insight into pain, into universal pain,
That will at least keep him human,
Pursuit of pleasure may make him inhuman.

The previous verse points out that insatiable passion for worldly pleasures lies at the root of the undesired pain. Obsessed with insatiable worldly passion for trivial worldly pleasures, a person is always entangled in plans of acquiring and protecting those pleasures. But such worry about wrong pleasures and worldly conduct designed to acquire them won't ensure his welfare. Therefore this verse seeks to turn the mind away from worldly pleasures towards pains. No living being wants pain. It is not sought by anyone. It is essential to recognize and identify the root of that disease of pain and cut off the roots of that pain which is not desired by any living being. Therefore it is best to analyze the pain to understand it. This verse reveals this very point. Whatever pain the mind may feel, a person must with concentrated mind try to understand the nature of that pain. This is the meaning of 'contemplation of pain'. The best anti-dote to pain is to discover the root cause of pain through meditation, remove its cause and root it out. All this is included in the contemplation of pain.

Much better than planning to acquire worldly pleasures is the contemplation of pain that helps in rooting out the pain which will result in the right knowledge of the pain and its cause or root. Only then it would be possible to discover a method to root out that pain.

A person must have a close knowledge of the pain, identify its cause and see that pain prevailing in all living beings so that they too know of their conduct and helplessness due to pain and gain the power to have the right view of that pain. A person may sustain himself by developing the powers of friendly attitude, compassion etc and think of the welfare of all living beings. Unmoved by the weakness due to pain, without leaving the powers of forgiveness etc. he must set an example of his noble qualities for others.

When we recognize the pain of others, we'll learn that just as our pain clouds our wisdom and impels us to indulge in wrong actions, similarly the pain of others impels them to indulge in wrong actions. Such realization would develop and maintain the attitude of human feeling and humanity. This view cannot be developed in birds or beasts, insects or worms. Impelled by pain or pleasure, they like a cockroach burn in fire, bite out of anger, fight and die. Human qualities like right knowledge, compassion, forgiveness etc cannot develop in them..

If this human attitude is not maintained in a person in the wake of this tension of pain, that human being would be like a beast. Death while having such beast-like feelings and lack of human wisdom would lead to unending cycle of birth and death. This very truth has been revealed by the writers of scriptures. A person will be reborn in accordance with the attitude or feeling at his death.. By maintaining right knowledge, right intellect, compassion, forgiveness, friendly attitude etc towards the pain of all people and atleast by maintaining the human wisdom, a person will surely be reborn as a human. If with this noble attitude, the actions too are noble, he may attain the abode of gods, or *Brahm-Loka* etc by enhancing his austerity, devotion and right knowledge. Therefore by renouncing the wrong view of worldly pleasures, and by adopting the right view of pain, he can realize its cause and can eliminate it to attain his welfare and ultimately all pains would themselves be dispelled by merely watching them and he would realize eternal spiritual bliss manifested as universal consciousness or *Brahman*. If this noble attitude of humanity is not maintained, he will look only to his personal pleasure or pain like an ordinary non-human being and would be a victim to wrong tendencies of nature like desire, anger etc that impel human beings to all kinds of wrong actions. These natural impulses may lead even to the loss of human wisdom that may make rebirth even as a human being impossible. Maintaining right intellect and noble powers of forgiveness, friendly attitude in the face of impulses of worldly pleasures and pains would lead to a perfect state of blessedness.

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(116)

Meditation of pains would bring knowledge of its cause,
Mind thus inspired tries to put them to pause,
Feeling of pain generates wrong tendencies all,
Wise renunciation releases from pains all.

This verse elucidates the subject of the previous verse. If a person in his spare time renounces the plans for and contemplation of useless worldly pleasures and contemplates his pains and after studying them develops the right knowledge of their truth as to what is the real nature of pain and the cause of that pain, it would reveal the cause and root of this pain. It is like a person accustomed to intoxicants. If he cannot acquire those intoxicants due to some reason, he would certainly feel the pain of not getting those intoxicants. He would remain disturbed because of the mind attached to those intoxicants. An ordinary person would endeavour to acquire those very intoxicants and remain absorbed in them, but a thoughtful person would analyze the pain through meditation and first of all would find out what this pain is. He would have the right knowledge of this pain and its associates by analyzing through meditation why mind is not absorbed in the absence of intoxication, why the mind feels pain at its absence, why it is not happy without it and why he turns to wrong worldly life. He would also know why such a person cannot spend his time without the pleasure or association of the object to which he is accustomed. But the association with that object would result in a terrible disaster. In such a situation a thoughtless person without any restraint would belong neither to this world nor the other one. The slavery to the pleasure or association with that object so increases that his mind doesn't at all peep into the ocean of life full of all living beings manifested as God or to his universe in which he has grown up right since his infancy. This indeed is the veil of spiritual ignorance. He would realize the true cause of this pain when he remembers that he had no pain at the absence of the intoxicants when he was not accustomed to these intoxicants. Now his mind is so fettered because of this wrong habit that he finds life to be a burden without it. It was all happiness when this habit of intoxication was not there. Therefore he should renounce it by following the example of one who is happy after renouncing this bad habit. Thus having the knowledge of the cause of pain his mind would be inspired to eliminate this pain and he would make efforts to dispel that pain. Similarly, he would know about wrong tendencies of anger etc at not getting his desire of worldly objects fulfilled or not being able to fulfil his desires and greed and with his right knowledge he would endure the pain of renouncing that wrong habit like taking bitter medicine and would dispel all wrong tendencies with his right knowledge and one day he would attain freedom from all pains caused by insatiable worldly passion. This is indeed complete freedom from all pains.

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(117)

Sit in meditation for wrong tendencies liberation,
Whether in solitude or in congregation,
Observe right conduct, protect the mind,
Indifferent to pain or pleasure, keep purity of mind.

In the previous verse, it was suggested that a person in pain should be steadfast in mind, must recognize this pain and not run away from it. Provoked by pain he must not be absorbed in the impressions of worldly pleasures. Meditating over this pain would bring the knowledge of the cause of pain through that meditation. If he runs away from pain, how would he understand the cause of that pain ? Keeping his mind steadfast in pain he would dispel all tendencies of anger, aversion and wrong enmity with others etc. by awakening right knowledge and right intellect and wouldn't increase his pain by falling into the cycle of useless or disastrous actions for the sake of worldly pleasure. On the contrary he would dispel all those wrong tendencies watching them patiently like a spectator. The wrong tendencies disturbing the mind are thus dispelled and he realizes through right knowledge that the habitual worldly pleasures and the insatiable worldly passion would only increase his pain. He must not be an obedient slave to all those wrong tendencies of desire, anger etc that are employed to obtain worldly pleasures and he must endure the pain of those tendencies like enduring the pain caused by a thorn. The mind changes every moment. It doesn't remain in the same condition for a long period. Therefore in due course of time, being steadfast in pain, these wrong tendencies of desire, anger, doubt etc in the mind would of course be dispelled and insatiable worldly passion dwelling in these very tendencies would also be dispelled and the mind, restrained by the knowledge of truth, would feel light. Even the insatiable worldly passion because of the knowledge of truth would be dispelled in due course of time. Then the mind would be at peace when all pains are dispelled. This is the essence of these two verses.

Whether a person lives in solitude or with all others in society, he must dispel mindfully wrong tendencies whenever they are developed and he must not follow the dictates of these wrong tendencies by bowing before them. While being fettered by wrong tendencies, the mind full of desire and anger, cannot observe right conduct. In such a situation, a person must observe right conduct in the world. Fetters of ego and pride etc may cause pain to a person. Unfulfilled desires may turn a person into a demon. He must avoid them and observe right conduct. A person must protect his mind against wrong tendencies and must not establish even the wrong deeds of others in his mind. Thinking of deeds of others, a person must not develop the wrong view of treating them as enemies. This is the meaning of pure wisdom. A person must develop the attitude of realizing the presence of same consciousness or God in all. This indeed is the pure wisdom that realizes universal consciousness. This wisdom is not developed in the presence of wrong tendencies. Therefore, a person has to make efforts to develop this wisdom by being steadfast in mindfulness despite pain and tension. He shouldn't devote his mind to worldly pains or pleasures, i.e. he must not be absorbed in thinking that he is in pain or that he was earlier happy. He must practise this attitude in solitude as well as in the presence of others. What has been said in the first line of the verse, "sit in meditation for wrong tendencies liberation" means that while making efforts to restrain his mind, a person must dispel impatience, anger or irritation that may arise due to pain and every moment he must observe patience while resisting wrong tendencies. He should tell himself that he has faced many diseases and pains since childhood without losing patience and has dealt with them successfully and the pain of losing a favourite object or getting some undesired object is nothing in comparison. With such firmness and patience in mind, he should watch that pain and dispel that pain in the course of watching it and should not prize even the pleasure of sleep because the mind that develops these wrong tendencies of insatiable worldly passion also hides itself in sleep while it is resisting or trying to resist the wrong tendencies of insatiable worldly passion. Only then it would attain the bliss of salvation in his soul. This is indeed the state of eternal spiritual bliss. But this must be borne in mind that perfection can't be achieved in a single day. Practice of overcoming sleep etc must be observed intelligently and gradually. It is not that we are to treat sleep as an arch enemy but at the same time we must not surrender every time we feel sleepy. We must practise resisting it when required. Whatever wrong tendencies like doubt, bewilderment, fear, etc arise must be dispelled by awakening right knowledge and right thoughts. We should sleep only when required.

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(118)

With right knowledge practise renunciation long,
Ensure pure life, life in the soul prolong,
No interruption in meditation absorbed most,
Doing all, amidst all, intellect never lost.

This verse is only the complement of the previous verse.

A person must watch and endure pain with a steadfast mind having right intellect and dispel the wrong tendencies of desire, anger, jealousy, doubt etc along with sloth and sleep. While doing so when a person learns to remain absorbed in the seat of meditation, he would easily become a practised spiritual striver and would one day achieve perfection in it. Along with watching the pain when a person spontaneously acquires right knowledge and practises enduring pain and dispels wrong tendencies caused by that pain, a pure life would be attained with practice and right knowledge. He would develop the habit of this practice every day, every month, throughout the year. The conduct of life then would be pure and instead of picking up a conflict with other people in the world he would peacefully dwell in his own soul because of this pure life. This indeed is pure life. Conduct of life thus becomes pure and in this pure life, a person instead of confronting other people in the world would be at peace in his soul and would live within himself. He would peep deeper into himself, identify the wrong tendencies in himself and would resist their impulses. He won't be their obedient slave to indulge in wrong actions. He would spontaneously establish austerity, endurance and renunciation within himself. He would observe right conduct in the world. No one would be able to raise a finger at him. In such a situation, he would spontaneously dwell in his soul. Worldly entanglements would be over when he dwells within his soul. If he is not entangled in worthless worldly affairs, his life within his soul would never end. Why would he use his eyes, ears, mind and speech more than required in the external world ? No one indulges in a motiveless action. In such a situation while living among all and doing all actions he would not lose his right intellect. Wrong tendencies like desire etc cause tension and thus lead the intellect and mind astray and the person then moves on the wrong path. If the wrong tendencies are dispelled in the soul, why would right intellect go astray?

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(119)

When knowledge of self is to the self revealed,
Leads to universal knowledge, trap of fetters revealed,
Development of divine merits gathers power of mind,
Liberation in life ends pain of all kind.

The previous verse elaborated how to lead a pure life that would help a man to dwell in his own self or soul. Pure life means a life without violence and sins, uninfluenced by wrong tendencies of desire, anger, greed etc and unfettered by attachments, aversion, bewilderment, ego, spiritual ignorance etc. Such life is indeed a pure life. This will help to dwell in one's own self and this would bring peace from the fever and fret of life. This verse stresses the need for the knowledge of soul or individual consciousness and God or Supreme Consciousness to enhance the right energy for a pure life. When a person realizes truth, he is himself inspired to adopt the right path.

Pure life within one's self will lead to the knowledge of the self. Our mind understands others a lot but is in the dark about his own self. Our eyes are not opened upon our own vices and weaknesses. When the ability to know and realize one's own self is attained, it would lead to the knowledge of universal life or the life of all others. When a person can see within himself the fetters of attachment, aversion etc that cause pain or pleasure, he would be able to see them in others too. Then the mind in order to dispel these wrong tendencies or fetters would develop in himself the great powers of dispassion, forgiveness, contentment, friendly attitude, compassion, happiness in the merits of others etc. He would thus accumulate such power in himself as would bring him freedom from all fetters of nature or of worldly life in this very life. This freedom or liberation would dispel all pains.

The essence of this verse is that just as nature or worldly power leads all other living beings like birds and beasts to live in this very world in many different ways with their wrong tendencies of desire, anger etc, it creates similar impulses in human beings. Where do all these human impulses end? Which pains are caused by these wrong tendencies of nature? When he attains the complete knowledge of this truth in himself through meditation, he would learn to recognize universal life, the community of all living beings or ocean of life manifested as God. He would also learn that just as the wrong tendencies of nature force the intellect of a person to take wrong decisions and to impel his mind to indulge in wrong actions, similarly these wrong tendencies of nature obstruct the attainment of truth. Such a living being runs after worldly objects. His knowledge is worldly and his pursuits too are worldly and that results in terrible disaster. Right knowledge of objects remaining hidden in the self and the pain as a result of wrong actions arising from this lack of right knowledge is all due to the weakness of a living being himself. When the mind equipped with worldly knowledge starts realizing the inner truths, the spiritual ignorance would itself start disappearing. This would also acquaint him with the helplessness of all living beings. A spiritual striver then would become dutiful towards others and would gather noble qualities and great powers. Only a person who develops in himself dispassion instead of desire or attachment, forgiveness instead of aversion and anger, contentment, instead of greed would make constant efforts to free himself from the fetters of nature. He ignores the vices of others arising from the fetters of nature and their disrespect towards him and exercises forgiveness and thus makes his life absolutely pure. He wouldn't follow others and indulge in wrong actions under the influence of natural impulses of the mind nor would he develop a wrong view. This is what we call the energetic, strong mind of that spiritual striver. This is what brings salvation. In this way, he, one day, would be free from all fetters of nature and of the world in his own life time and then no worldly pain would disturb him. All his pains would be dispelled. Pain is caused by intense and insatiable worldly passion for worldly pleasures. The mind that extends and wanders in the outer world in its pursuit of worldly pleasures loses its knowledge and power for right action and has to face such pain that death seems better than this pain. When a person attains freedom from the outside world, he would himself experience eternal spiritual knowledge so that this dwelling in the soul appears pleasant. But as long as there is the insatiable worldly passion, it acts like a veil on the soul. This wrong tendency that draws a veil over right knowledge is known as spiritual ignorance.

The knowledge and energy of a person scattered and spread in the outer world ultimately tires a person so much that he finds sleep or death to be pleasant. He has no desire to keep awake and he throws away everything and goes to sleep. This all is the pain of this world. Worldly pleasures cannot be obtained without heavy cost. No one would like to pay that price if he has full knowledge of it. This verse only reveals this very manifest knowledge that when the self is revealed to a person, he would attain the knowledge of universal life and enthused with this knowledge he will even take pains to develop all noble qualities and great powers of friendly attitude etc and would try to liberate himself from this pain in this very life and would eliminate all pain through this effort.

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(120)

Until pain is felt, absorbed not the mind,
Whither pain dispelled, thither rushes the mind,
Dispelling of pain if not in the right way,
Passion pulls to beaten track, spreads pain's sway.

In the previous verse, it was pointed out that when the knowledge of the self is revealed to a person, he would himself attain the knowledge of all fetters like attachment, aversion, etc that entangle all living beings. Fetters are powers that entangle a person. No one wishes to be fettered. He feels distressed if he has to act contrary to what he likes. These very fetters of attachment, aversion etc entangle a person, push him to wrong actions and bring him punishment. No living being wants this pain. But pain can never be dispelled in the presence of these fetters. A person fettered by these wrong tendencies instantly or out of restlessness indulges in any action that occurs to him.

But a person of contemplation and meditation rightly identifies his true interest and adopts the right path. A person moved by his natural impulses instantly feels the pain and whatever the impulses direct to avoid that pain, won't eliminate the pain and would on the contrary increase that pain. Therefore he must adopt a pure path to avoid that pain so that this pain is eliminated for ever. This verse reveals this very truth.

The word 'pain' means that something appears unpleasant and undesirable to a person. When such an unpleasant situation appears before a living being, his mind is not absorbed in it and wishes to run away from it and doesn't feel light-hearted and fit for a game that he may play. In such a situation, he runs in any direction that may dispel that pain. It awakens those very impressions associated with it. Mostly he adopts at once old habits or practises the path of attachment, aversion, etc that further intensifies the pain and the worldly pleasure doesn't last for ever but he doesn't know of any pure path to dispel that pain. When he doesn't know any organized path to dispel that pain for ever, the insatiable worldly passion tempts him to the path of worldly pleasures. He is tempted only by eatables, association of worldly persons and many kinds of wrong actions that won't work even for a day. These are all ways of the world. In order to eliminate pain through one's self or soul, a person has to seek an abode in his soul. That is possible only through devotion to noble qualities or great powers of friendly attitude etc. Life with these noble qualities or great powers will be a pure life. Peace of soul is possible only if these noble qualities or great powers are spontaneously imbibed and it has been called salvation or dwelling in the soul in the holy scriptures. If this spiritual path is not adopted, the person would revert to the methods habitually adopted since childhood which will lead to being in the world and he will have to face the rebuffs of fate. He will have to be reborn after death. This is a never-ending vicious cycle.

Thus ends the Section on Progress of Meditation.

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5

Section on Purification of Life begins

(121)

Absorbed in self if knowledge of self right,
Right life conduct with thought of doing right,
Vices, pains, fetters, if with pleasure association,
Right mind thinks must cross world-ocean.

In the previous verse it was pointed out that a mind distracted by pain is not self-absorbed. It was observed that a painful mind cannot be self-absorbed. If mind is not self-absorbed during pain, the insatiable worldly passion tempts a person by stirring the desires for pleasures associated with worldly objects and persons. But if he discovers the pure path for eliminating pains, he won't have any insatiable worldly passion.

This verse reveals that very pure life and mind being absorbed in that life.

Just as the mind tempted by worldly pleasures is always in pursuit of the knowledge of objects, similarly if he remains busy in the pursuit of self-knowledge, his mind would be absorbed in his own self and would lead his time in happiness. If he, having acquired the knowledge of the self, also keeps in mind his own purity, he would have his whole life as happy. He would discover the path of pure life as to how to conduct and mould life, and he would be aware of all his efforts for eating, drinking, sleeping, waking and of his senses, mind and intellect etc. He would also continue his efforts to improve his physical actions etc. He would indulge in noble actions that may bring freedom from all fetters instead of indulging in wrong actions through senses, speech and the body. When he attains the knowledge of the self, he would also learn what is wrong in association with worldly pleasures in which his mind is absorbed. Worldly pleasures don't last for ever. In course of time or with growing age diseases, aversion, conflict, sorrow and pain would arise instead of pleasures. He then never gets the ego associated with pleasures or the earlier self associated with pleasures as these pleasures no more exist. The insatiable passion for these pleasures obsesses the mind with wrong tendencies of desire, anger, greed etc and causes him pain. As the mind would understand these wrong tendencies and fetters and would learn of pains resulting from fulfilment or non-fulfilment of the passion for association with them, he would himself think of dispelling them and would take all steps to overcome all pains and he may even have to endure trivial pains for it. If the mind accustomed to the fetters of attachment etc acquires pleasures of habits it would feel happy and would feel that his habit of ego is pleasant. If with the change of time, the pleasures depart, the earlier ego would be invisible, i.e., the ego of pleasures that he finds, established in all others, can't be realized when the pleasures of habits no more exist in due course of time. The loss of ego is a great loss that no living being can endure. That is why the mind of a living being absorbed in the pleasures of habits is drowned in spiritual darkness and feels pain. Such a person cannot absorb in his own self and doesn't find happiness in his own soul. But due to inability to renounce insatiable worldly passion and obsessed by this very passion, the mind cannot experience even a glimpse of worldly pleasure or the glamour of the world spread all around. But if through his own contemplation and with faith in the path revealed by saints or seers, a person studies his own mind and awakens the aforesaid right knowledge, the mind would be well-absorbed in it and would be educated to do a lot of noble actions. He would then not even remember worldly pleasures enjoyed in the past because the awakened right knowledge would present before him a true picture of this life and this world so that he would realize that these worldly pleasures are not lasting and that they are ultimately pain-giving and thus it would inspire him to be steadfast in his own soul. Without having impressions of these worldly pleasures and without falling into the darkness of spiritual ignorance, he may be absorbed in the world of senses like an innocent child. This is also a heaven-like state.

It will have to be remembered that the truth that salvation is bliss won't be realized merely by a worldly mind or merely by being born in the world. For this purpose a person will have to realize that this world of living beings is closely integrated and that the same

God dwells in all living beings. After this realization, he would have to find the right path. True dispassion would be developed only when we learn how impulses or momentary feelings render all living beings helpless in this world. Then the mind would seek to be free from the fever and fret of the world. While living in this world, and not seeing the end of pains in this world, a person would perceive peace in the soul (individual consciousness) or God (Supreme Consciousness) beyond this world.

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(122)

Realize truth within for pure life conduct,
Spiritual bliss in avoiding misconduct,
Gain respect among people of noble conduct,
Liberation with pure knowledge, no misconduct.

In the previous verse, it was pointed out that a person must constantly realize himself in doing all physical actions, in all the efforts of the sense and decisions of the intellect, and while feeling pain or pleasure. He must always have true knowledge of all these activities. This true knowledge will dispel spiritual ignorance and he would be absorbed in his own self. If he retains the right knowledge to distinguish between the right and wrong physical actions to do the right things, his whole life would proceed along the right path. This indeed is pure life. This verse reveals the result of this very pure life that would ultimately help attain perfection in salvation.

He must realize this personal life in his mind. It means that he must realize the right way of his daily routine like sleeping, waking up, eating, drinking and thinking etc. He must contemplate these actions and determine whether they are the result of his impulses or with a view to attain his true welfare. Mostly the worldly life is conducted to fulfil the natural impulses of desire, anger, greed etc like eating, drinking, sleeping or wasting time in gossips as the impulse dictates. A life with the habit of these wrong and trivial pleasures would never lead to right conduct in conversing with or living among others and is entangled in worthless aversion and hostility. When such a person is alone, he is dominated by spiritual ignorance which turns him to *tamoguna*, qualities of sloth or sleep or to *Rajoguna* manifested as worldly activities or to *Satwaguna* i.e. right knowledge of one another but that too turns to evil because of association with desire or anger etc and this three-faced nature *(Satwaguna, Rajoguna Tamoguna)* or ignorance keeps him obsessed. He never thinks of spiritual welfare. Realization of self means thoughtful and mindful action. This knowledge would mainly dispel spiritual ignorance. Dispelling the wrong tendencies of desire, anger, etc or realizing that they only increase pain and experiencing joy in resisting and overcoming the wrong decisions regarding the body, the efforts of the senses, impulses and wrong tendencies, and worldly pleasure, which are contrary to right intellect – all these bring respect and honour to all gods and god-like human beings practising pure life. Association with persons practising such pure conduct would appear pleasant till the person is able to find happiness in his own self in solitude, i.e., till he is free from all fetters of the world.

Liberation through right knowledge here means right knowledge which is itself established for ever in the soul and the mind makes no effort to develop the worldly ego. In such a case, being content and fulfilled through only right knowledge would be known as liberation.

A person while moving on the road may come across some glittering object on the right or left without moving his head, and then the worldly mind instantly moves his face to see what that glittering object is. Whether it is something of use to him or whether it is silver – such knowledge develops in the outer world. Whatever the desire to know in general about that object for some worldly purpose is all due to spiritual ignorance. This tension to know more about the outer world continues to exist and this tension pushes the living being towards that object and is manifested as pain. But the liberated person being selfless has no particular interest in knowing more about that glittering object because being free from the worldly self-interest he is content with the way that object appears and doesn't wish to know more about that object. He knows that what is worth acquiring is pure knowledge or consciousness and so why should he turn his head to see that object. The other selfish person, seeing that glittering object and moved by the impression of silver, imagines it to be a useful object and is impelled to know all about it and if he finds it of his use, he would have the urge to lift and possess it. A person who is liberated or content only with pure knowledge doesn't imagine so much. He has already understood and always understands that an object first of all generally appears as knowledge. Upto this level, it is pure knowledge but spiritual ignorance creates tension to know worldly use of that object which was earlier merely pure knowledge. The state of whatever is unknown about that object is called the state of spiritual ignorance. But the whole world is hidden in this ignorance. This ignorance makes him turn his head, take a view of it as silver or some other worldly object. If it is some useful object, he would have the impulse to acquire it. This is all the vicious cycle of world. The force of spiritual ignorance establishes it in itself. The man of pure knowledge is content with mere knowledge of its glittering, or with whatever knowledge it has provided and doesn't propel his mind towards knowing more about it. This liberated person doesn't seek to know more about any persons that may move near him. He doesn't seek to know what they are talking more than what he has heard without effort. This temptation to know more about a person is due to state of spiritual ignorance that includes in itself the insatiable worldly passion. This indeed fetters with attachment, with the forms or with the formless, and, attachment, aversion alert the ears and impel the mind to know more about them. The person with pure knowledge is beyond the drama of all these fetters. He doesn't want to know more about worldly objects than what is essential for conduct of life. Whatever a person understands about the world is only what appears, or what is appearance and not the reality. Whatever is hidden in the mind about the world or is not understood is only a manifestation of spiritual ignorance. The literal meaning of the phrase *avidya* is: "God knows what it is" or it is not known what it can be. But all this is only ignorance of the world. One who has no desire to know about this world doesn't let his mind astray anywhere whether he is on his seat of meditation or in the presence of others. He is content with whatever simple knowledge he has or whatever drama this knowledge stages. He is never in pursuit of knowledge of worthless worldly objects whether it is the knowledge of pain or pleasure. This indeed is liberation for a person of pure knowledge. The meaning of this verse is only that a person has to keep his life pure by cleaning the dirt of the fetters caused by wrong tendencies of attachment, aversion, etc in the outer world. He can attain this pure knowledge through meditation. All this pure knowledge cannot be attained by reading books or through association with noble persons. A person seeking spiritual welfare must feel happy in turning away from the wrong tendencies and fetters of attachment, aversion, etc. It means that he must not regret turning away from these wrong tendencies. He must renounce all fetters and wrong tendencies through contemplation, realizing the need to dispel them through reason and argument. This would bring him honour and respect from noble persons of good conduct. This is indeed worthy of worship. Ultimately when this subtle spiritual ignorance, as pointed out by various instances, is effortlessly dispelled, it is dwelling in the soul. This living in one's self or soul is indeed liberation for a person of pure knowledge.

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(123)

Purify the mind with enough noble thought,
Then who can tempt with worldly thought,
Who can then obstruct meditation,
Bereft of ego, enjoy absorbed meditation.

In the previous verse, knowledge of the self has been described so that one may lead a pure life. This is further being elaborated in this verse.

A person has to convince his intellect if he wishes to wash away the dirt of all the fetters of wrong view, doubt, attachment, aversion, etc. If this intellect finds these fetters to be pleasant, it would accordingly impel the mind to turn the body and all sense organs in that direction. Therefore he must awaken his reason to persuade the intellect so that it itself decides that all these fetters must be renounced. He must awaken his reason to the extent that his mind renounces all dirt and becomes pure and then doesn't wish to know much about the world or to be a friend or a foe etc. An ordinary person feels happy in his mind in association with others in the world. He doesn't feel happy in himself or in solitude. That is why it has been said that it has to be seen what impels a person towards the world i.e. there would then be no reason for him to be pushed to this world because there is nothing else in this world but pain. This would be revealed to a thoughtful person with his right knowledge based on reason. Reason here means thoughts based on noble reason. For instance, if a person is suffering due to overeating, he must realize that he has to suffer only on the day he overeats. So in order to avoid suffering, it would be right not to overeat. This decision is arrived at through reason. Similarly he must awaken his reason to renounce all fetters. This indeed would be pure life.

On attaining pure life, no one would have the power to obstruct his steadfastness of mind and his state of absorbed meditation. If the worldly ego is not there i.e. if there is no more state of being, the mind then would feel happy in absorbed meditation.

"Purify the mind with enough noble thought" means that he must be steadfast in the seat of meditation in solitude and sit in meditation with right reason. The words which awaken noble thoughts in the mind when they are spoken aloud are here called right reason. Whenever something is contemplated, the noble thoughts are awakened by speaking aloud the words that develop noble thoughts. It should be realized that the mind due to past impressions towards worldly pleasures that we have earlier experienced pursues those very worldly pleasures. Whenever spiritual ignorance obsesses the mind in spare time due to absence of keeping right knowledge awake, i.e., when right knowledge is hidden behind the veil of spiritual ignorance, the mind awakened by the wrong tendencies of desire etc and absorbed in worldly objects finds pleasure in the experience of worldly objects and he feels happy that the fetter of ignorance has been pushed away for a while. But such temporary avoiding of spiritual ignorance is not the best option nor in his permanent interest, and in course of time, entangles a person for ever in diseases, sorrows, slavery to others in the world and in fever and fret of the world. Therefore he must at first keep himself away from the family of worldly pleasures, occupy the seat of meditation in solitude and should practise spending time without sloth and develop it as a habit.

Whenever a person can't sit with a vacant mind, it would mean that he has been unable to awaken his right knowledge or soul and the mind without the awakening of this right knowledge or soul can't have true happiness. He feels his self or right knowledge as lost and this is known as right knowledge being covered with a veil. The body has not died or worn away, it is still alive but the light of right knowledge is not there in his mind. Such a mind for the sake of knowledge rekindles the old impressions and these impressions are of worldly objects or of being in the world. When such impressions are awakened, the associated wrong tendencies of desire, anger, greed, etc impel towards wrong worldly actions that result in his being or born as someone in the world and the drama of worldly knowledge starts and his mind is absorbed in it. But this drama cannot provide permanent pleasure. This worldly knowledge keeps awake with the help of the world and in association with the worldly objects and persons. They are absorbed in the continuous drama of worldly knowledge but how can these worldly supports last for ever? One day all of them would depart and then how would the spiritual ignorance be avoided even for a short while? That is why the scholars of scriptures or seers of yore say that a person must dispel this spiritual ignorance without any worldly support and discover a path to attain the light of right knowledge. The path has been seen by sages, it doesn't cost anything, it only requires right efforts, renunciation, austerity etc. Thereafter there is need too for discovery of spiritual truth through meditation and contemplation. Right reason has to be awakened for this purpose.

Awakening the reason means developing right thoughts by speaking the words in the mind and constantly awaken the right thoughts. A mind, slave to habits, would either form a worldly view or keep worldly pleasure in his view and develop a desire for them or would develop anger and irritation by forming a wrong view of those that cause pain and would be drowned in many kinds of doubts associated with them. Thus the force of insatiable worldly passion in the mind, slave to habits of the outer world, would awaken wrong knowledge and provide life to a person but not the spiritual welfare.

If these worldly thoughts and worldly imagination along with the family of worldly pleasures are not there, the mind then would like to be absorbed in the pleasures of sloth and sleep etc. This is indeed an obstacle in meditation. Thus these five obstacles disturb the mind of a person in the seat of meditation. These are wrong view, desire, doubt, anger, sloth or being absorbed in a sleep-like state.

By dispelling these five obstacles in the seat of meditation, the mind would be absorbed in meditation. During this meditation, right reason would be awakened for pure conduct. The mind would have to foresee disaster whenever it is tempted by worldly objects. The mind enslaved to habits won't allow the awakening of pure thoughts. He would tend to be absorbed in sloth or sleep etc. At this time he must renounce attachment for sleep and awaken noble words or noble thoughts so that pure thoughts are constant before the mind. At such an occasion, he must recite the name of God as per his faith to avoid sleep but ultimately by awakening the right knowledge he would have to attain freedom from the strife of worldly life. Just as a person persuades another through argument, similarly, the mind would have to convince itself by awakening right thoughts through speaking noble words so that he realizes that association with worldly pleasures would ultimately result in pains, sorrows, diseases etc and lead to fever and fret of life and would drown him in spiritual ignorance because all objects of the outer world not being lasting, their association won't continue and the path of awakening right knowledge too would be closed and then immense spiritual ignorance would dominate.

All these thoughts have been provided to us by those seers of yore, who were the masters of spiritual life. Repeating their words again and again we must awaken our right knowledge. The mind won't be willing to pursue this path and this is called non-absorbment. This would obstruct the right path. The mind would again tempt with pleasures of sloth, sleep and wish to stop noble thoughts and the words of noble thoughts. Then right efforts are required. There is need for renouncing the pleasure, greed and attachment of sleep etc and it also needs austerity to renounce this worldly pleasure and to face the pain and endure that pain.

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(124)

He alone seeks to live holy places in,
Who attains no spiritual peace within,
He alone is caught in desires' dense forest,
Who thinks not garden of liberation is best.

In the previous verse it was pointed out that a person must awaken his noble reason to wash away the dirt of the wrong tendencies of attachment, aversion, etc in the world so that this mind in order to spend time in this world doesn't need association with others. The association with others may be noble or ignoble, it is a fetter in either case. This very truth is revealed in this verse too.

Only that person who cannot awaken noble thoughts in himself to overcome the wrong tendencies of attachment, aversion, anger, etc that lead one astray in the world should go to live among the community of divine devotees at Vridavan or some other place. If one can overcome the dirt of the wrong tendencies of attachment and aversion etc. which pull a person twoards the outside world, he won't need the association of anyone else.

The persons who can't get freedom from these wrong tendencies are always entangled in the dense forest of desires. It means that when fetters of attachment, aversion, ego etc obsess the mind, the wrong tendencies of desires, anger, etc impel a person to secure peace by doing something in the world. That impulse grows so strong that moved by the pain of these impulses in solitude he goes back to the world or to the association of others in the world to fulfil the desires of those wrong tendencies. He can't be steadfast in himself and be free from the fetters of the world. If this is the state in life time, how can he avoid being reborn in the world? Now, the entanglement of these desires is so strong that it grows further in mutual conflicts etc. Just as a person strayed in a dense forest is unable to find his way out, similarly a person entangled in the dense forest of desires cannot find a way out. If some desire is not fulfilled, the mind is not happy. But on fulfilling the desire, the entanglement in the outer world grows like disease, aversion towards others, hostility, etc. This indeed is the dense forest of desires and it is difficult to come out of it.

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(125)

Not absorbed in self a lonely person,
Thinks of nothing else but worldly action,
If steadfast in pain, life of noble action,
Learns to resist cycle of worldly action.

In the previous verse it has been observed that if the disease of wrong tendencies in the mind is not overcome, there is no way out then to escape the pain of their association. Whatever kind of association it may be, it is beset with many evils. Sense of superiority over one another, acquiring more or less respect from others leads to jealousy and doesn't let one be truly happy. But why is this association needed? This is being revealed in this verse.

A lonely person is not absorbed in himself, i.e., he doesn't find happiness in himself. This is what an ordinary person feels in this world. He therefore due to his past impressions seeks to do something to absorb himself like going to someone or absorb the mind in eating or drinking, or to spend time in some worldly action. He won't be able to sit idle. Therefore such an ordinary person in such a situation feeling frustrated or pained would think of many things to absorb his mind.

The cause is merely that one cannot absorb himself in solitude. Old habits or impressions push him to that very fetter of worldly actions that he has indulged in since his childhood. This temptation of fetters and wrong tendencies manifested as insatiable worldly passion lies at the root of all pain. This very pain doesn't let him be steadfast in solitude. If a person can be steadfast in pain and can develop the wisdom and practice of being steadfast in pain, he would attain the right intellect or knowledge to overcome all kinds of fetters and also overcome the power that pushes him to the cycle of worldly actions due to those fetters. It only means that as long as one doesn't have the wisdom or practice of being steadfast in pain or austerity, he won't know when and how temptation of the world has pushed him to cycle of worldly actions, and what is the force of that temptation. It is impossible to know all this without the practice of being steadfast in pain. When a person is moved by even a trivial pain and at once takes resort to worldly actions to escape that pain, this temptation of fetters remains hidden and leads to repeated birth and death.

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(126)

Mind not absorbed awakens worldly passion,
Pursues objects whatever of worldly passion,
Spiritually awake if endured worldly pain,
If truth, beauty, well-being not disdain.

If a person is not absorbed in himself in solitude, he would revive his insatiable worldly passion and would move in the direction that his mind wishes to pursue. There are numerous actions on this path that have provided him transient pleasures right since childhood. They include anger, aversion, hooliganism, dominating others, finding pleasure in humiliating others etc. There are many kinds of actions that entangle a person like doubt, fear etc. All these past impressions cause pain to a vacant mind in solitude. As the fetters awaken, they would bring to mind the conduct of others and develop many kinds of wrong tendencies and impel him towards the world. All this is the action or the effort of the mind to impel a person to the world. If a person doesn't wish to move in that direction, the experience of pain disturbs and irritates him, doesn't let the mind be absorbed and spending time becomes a problem.

In such a situation, if the mind can awaken, only then it would endure pain in solitude and by awakening the noble thoughts (by the words that awaken the noble thoughts) would endure that pain and be steadfast in the seat of meditation and spend his time in solitude. A person does so even in the state of infectious illness. He won't feel pain by following that very example. Then being absorbed in those noble thoughts, he would be able to spend his time in solitude and the right knowledge and practice of meditation would grow. Whenever he would be tempted by the world, he would realize through noble thoughts the terrible nature of entanglement of those wrong actions and watching that pain through meditation would endure that pain of worldly objects in a calm manner. The phrase "spiritually awake" means keeping the mind steadfast in pain by awakening noble thoughts. Then a day would come when this pain won't appear as terrible. This indeed is the life of noble thoughts.

Whenever some worldly desire arises, and the mind feels pain at its non-fulfilment, then one must mindfully occupy the seat of meditation, and retain his noble thoughts even while living among others and indulging in all worldly actions with restraint – that indeed is the meaning of the world 'awake'. This would help in attaining bliss which is true, beautiful and promote spiritual welfare.

A person must never ignore what is beautiful, true and promoting welfare i.e. when the pain of spiritual striving disturbs the mind, he must not forget his goal of eternal, spiritual bliss, which is true beautiful and promotes spiritual welfare. Turning away from the desires of sloth and wrong desires, repeating the noble words to awaken noble thoughts, he should keep before him eternal spiritual bliss which is true, beautiful and promotes spiritual welfare and must not worry about the trivial pain of spiritual striving. If he thus keeps in view the joy of good health, he would easily endure the pain of renouncing the food to which he is accustomed and which is contrary to good health even if the pleasure of those habits like that of delicious food is very close to the heart. Similarly, he must endure the pain of renouncing wrong worldly pleasures by keeping in view what is true, beautiful and promotes spiritual welfare.

Thus ends the section on Purification of life.

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6

Section on Development of Truth-bearing Knowledge begins

(127)

Believes the mind entangled in worldly pleasures,
Amidst loved ones only lie those pleasures,
Truth is not realized without right knowledge,
Utter ignorance dispelled by truth-bearing knowledge.

In the previous verses it was revealed that when a person is not absorbed in his own self in solitude, in such a situation wherever the mind is absorbed, the insatiable worldly passion awakens the impressions of worldly pleasures and thus fetters him to the world. All this means that if dwelling is not established in the self or the soul, a person has to be in the world. This insatiable passion to be in the world is known as *Bhav Trishna* or the passion of being. In order to attain freedom from this passion and to have a permanent abode in the soul, it is essential to seek the support of truth-bearing knowledge. The next four verses elaborate this very truth-bearing knowledge.

Worldly intellect is the intellect that is fettered with the pleasures of worldly objects. Such a person with worldly intellect has a firm belief that pleasure lies in association with his dears or kin, son, friend etc. Those who are not his own won't provide any pleasure nor is it there in solitude or in dwelling in his own self.

Therefore in order to associate with his own he have to be in the world.

But as a matter of fact this is not true. Constant pleasure would not be always available from one's kith and kin. In course of time their love may turn into hatred and aversion. Self-interest is not served always from others in the same manner. Friends turn foes and foes turn friends. But a person is fettered with his earlier understanding and expects pleasure from his dear ones. But if he examines his whole life through meditation or concludes even from the lives of others, he would learn that eternal happiness would be available only by living in his own self. The knowledge of this truth is known as *Pragya* or truth-bearing knowledge which cannot be attained without meditation. Spiritual ignorance would be dispelled only when truth-bearing knowledge would develop. Spiritual ignorance indeed hides the truth.

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(128)

Wrong belief in well-being through worldly passion,
Expectation of pleasures binds in wrong action,
Analysis, meditation for attaining of truth,
Truth realized, attains knowledge bearing truth.

In the previous verse, the belief that our dear ones would provide pleasures was called false belief. In this verse, wrong belief of a person's own welfare is elaborated with the false hope in fettering relations. To come out of all this and to have eternal peace, truth-bearing knowledge must be strengthened. This is the essence of this verse.

Many wrong beliefs of a person for his own welfare lead him to this or that wrong action or object and his impulse pursues the same. Many people would generally observe that welfare of a person lies in living like others and gather power, privileges, wealth, prosperity and family welfare. Successful life won't be possible without it. This belief is widely established in all the people. These worldly desires are established in a person right since his birth. Escaping this belief is not possible for any person with a weak mind.

Only that person would be free from this false belief who meditates to attain the truth and analyzes life in meditation as to what is truth. If a person attains truth by analyzing his own life and the lives of others in meditation, he would be proficient in truth-bearing knowledge, would destroy all fetters of the world and would realize his true welfare by attaining the knowledge of his self or soul and then he would also overcome the insatiable passion of being in the world. In the verse it has been observed that a person becomes proficient in truth-bearing knowledge by realizing the spiritual truth. It means that wrong worldly beliefs and trivial worldly pleasures do not allow the development of right knowledge. Therefore a person must develop the desire for knowledge that brings salvation. Such a spiritual desire equips a person with right knowledge and right energy to destroy all worldly fetters. Right attitude means development of right feeling. The belief in the worldly objects and their pleasure is established in the mind of every person right since his birth. Contrary to this is the realization of pain in the worldly pleasures. This realization won't come of itself. Just by hearing or reading and contemplating once or twice won't develop the realization that pain lies at the root of worldly pleasures. Without such realization, there would be temptation for worldly pleasures and then how would the right knowledge be developed. This realization would be developed only by repeated contemplation and by enduring pain.

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(129)

Realize truth, attain true knowledge bliss.
Lies, sloth dispelled, when mind is in bliss.
No absorbed mind, no right meditation,
True knowledge destroys fetters, worldly elation.

In the previous verse it was told that a person should attain truth-bearing knowledge and then be proficient in it to destroy the worldly fetters, i.e., he must develop such an attitude of truth-bearing knowledge which on growing strong can easily turn a person's mind away from the world and strengthen and enlighten it. Then the mind would find no difficulty in attaining eternal spiritual peace after turning away from the world.

This verse elaborates proficiency in this very truth-bearing knowledge. The proficiency in truth-bearing knowledge means the blessing of truth-bearing knowledge i.e., along with the knowledge of truth there should be true happiness in it. What happens is that when a person pursues this truth in meditation the mind accustomed to worldly pleasures, because of its prejudice in the beginning, , doesn't find this knowledge to be of his interest. It is prejudiced in favour of maintaining this worldly pleasure that one day would depart contrary to our liking. Due to lack of contemplation, association with this worldly pleasure would entangle a person in greater pains. The oppression of insatiable worldly passion even then would not loosen its grip and ultimately he would have to burn in the fire of diseases, sorrow, slavery and humiliation.

When the mind would keep awake by keeping in view the evils of all worldly pleasures and would realize the worldly pleasure as a deception of nature, it would indeed be the passion of lasting freedom from the ocean of being. Sloth, sleep etc would obstruct this noble attitude. The mind would then listen to worldly sounds, would distract the mind towards the outer world and disturb his meditation. It would adversely affect the passion of salvation. But noble thoughts kept awakened over a long period would ultimately establish right knowledge in the fully awakened mind. The mind then would enjoy bliss as soon as the lamp of right knowledge is lighted and the illusion of worldly pleasures would appear to be wrong. A person who is lax in his efforts for spiritual welfare for the sake of this wrong pleasure would ultimately overcome this laxity if he is mindful. But a person is not absorbed in meditation without being mindful in his efforts and truth-bearing knowledge wouldn't be attained without such mindful efforts. The development of truth-bearing knowledge destroys all fetters and dispels the wrong knowledge of worldly pleasures. Spiritual ignorance means wrong intellect that finds worldly pleasures as noble as a living being ultimately finds only pains in worldly pleasures. Ignorance means a drawing of veil over this truth. Truth-bearing knowledge alone destroys this ignorance. This ignorance means that on seeing pains in his worldly existence, a person is tempted towards the pleasures of others. But this is only an illusion of that person devoid of right knowledge as all the worldly situations are similar as far as pleasures or pains are concerned and there is only a marginal difference. It is wrong that others are happier than us. We look at pleasures of others but the pains hidden in those pleasures are not visible to us. That is why a person feels his situation to be painful and is tempted towards the pleasures of others. All this is wrong knowledge. This wrong knowledge is not understood by common people. This wrong knowledge is destroyed only by truth-bearing knowledge.

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(130)

Happiness in worldly objects, wrong belief,
Widespread in the world is this wrong belief,
Who can dispel it without truth-bearing knowledge,
Without analysis how attain truth-bearing knowledge ?

This verse further elaborates the truth-bearing knowledge that destroys all the worldly fetters as also the wrong knowledge about worldly pleasures.

Worldly pleasures are believed to be in delicious foods and drinks, in association with friends, relatives and other dear ones or in gathering wealth, power, privileges etc. All this is a wrong belief that adds to the fever and fret of life and instead of providing pleasure, it renders a person miserable by intensifying the fire of pain, fear and aversion. All these obsess the whole world. This indeed is the wrong knowledge of worldly pleasures. It means that he doesn't have the right knowledge that these worldly pleasures are all wrong. What to talk of pleasures, they have nothing but pain hidden in them. It is only a wrong belief of pleasure which is rooted in nature. Something may appear pleasant on a momentary impulse but it doesn't appear to be pleasant for ever. Because of nature, hurting a person out of anger seems pleasant but nature cannot bring into one's view the consequences of this anger but the end result is quite bad. It would be realized only when a person has to face the consequences. If the spiritual knowledge is awakened, he may escape by resisting the wrong impulse of nature before using the force of nature and this power to resist impulses of nature is regarded as divine power. Otherwise the spiritual ignorance caused by the veil of nature hides the truth and a worldly person likes to pursue this false nature. To destroy worldly pleasures hidden behind spiritual ignorance, the spirit of truth-bearing knowledge has to be developed. That is why a person must continue to meditate to attain truth-bearing knowledge and to analyze this worldly pleasure in meditation. Without it, the truth-bearing knowledge can't be attained.

The meaning of the statement that the pleasure lies in this or that object means that it must be established in the mind that when a person uses the words like son, family, wealth and privileges etc, he manifests the feeling that all these things are worthy of possession and are symbols of good fortune. If this spirit is manifested in a person's speech, it has been surely established already in his view of the world. This view he has got right since his birth. He has to see the drawback of this spirit and develop a contrary spiritual feeling. This is the feeling that a spiritual striver has to practise in his life. Thus in order to adopt this spiritual feeling contrary to the world to bring the truth in his view, he would have to analyze all this in his meditation. This very analysis would manifest the spiritual truth and destroy the worldly passion. The bliss of truth-bearing knowledge would be further elaborated again in verse no. 132.

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(131)

If seated in meditation, no sloth in mind,
Though watching pain, he awakens the mind,
And thus dispels desires, doubts of this world,
Then persists no anger, wrong view of this world.

The joy of truth-bearing knowledge elaborated in the previous verse alone would destroy all pains and fetters. The joy of truth-bearing knowledge means that as soon as the knowledge of truth sparkles in the mind, there would be a feeling of bliss in the mind and at that very time the joy of truth-bearing knowledge would destroy all fetters.

This verse and many next verses reveal a systematic method to develop this very joy of truth-bearing knowledge.

A person devoted to spiritual striving aligned with faith should occupy the seat of meditation in the last hours of the night after being free from the worldly duties, renounce sloth and must not allow this sloth to return. If the attachment with this sloth persists, then dispelling of sloth would be extremely difficult. If the attachment with sloth is not there, the renunciation of sloth would be possible. If there is some pain in occupying the seat of meditation or in renouncing sloth, he may spend his time in watching this pain and in awakening his mind. This awakening of the mind means that when the mind attains freedom from habitual worldly actions, it tempts him towards the pleasure of sloth and sleep. He feels pain in renouncing this pleasure. He must concentrate on this pain and spend his time while watching this pain.

When the mind begins to awaken, the pleasure of sloth would be interrupted and it would stir doubt and worldly passions. He should dispel them by contemplating over them and he must remove them by watching their triviality and the pain of those apparent pleasures. The mind would bring many colourful scenes of worldly pleasures in view. This very fetter of wrong view develops many worldly desires. A spiritual striver must dispel them by contemplating over them with right knowledge. In such a situation the wrong tendencies of anger etc would entangle the mind through wrong view of aversion and humiliation. He must renounce them all through contemplation and right knowledge and practise it constantly. The meaning of the line 'Though watching pain, he awakens the mind' is that the mind feels pain on increasing the duration of meditation only because whatever the pleasure, he must renounce that pleasure and spend time in watching the pain of renouncing the pleasure and keep occupying the seat of meditation. The second half of this verse means that when a person feels some pain in particular, from some other person, he gives an identity to that person and regards him as pain-giver. That image of the other is established in him. Even though this other person is not only a pain-giver but must be a pleasure–giver to some other people but to that person he appears only as a pain-giver. This view of that person is called wrong view. This very wrong view fetters that person and provokes him to wrong actions with the fire and poison of aversion, anger, etc in the mind. As a result, that person is entangled in greater pain due to entanglement in wrong worldly actions. This very wrong view entangles a person in the vicious cycle of the world due to doubts, desire, anger, etc. The whole world is thus full of such wrong views.

If a person endures the trivial pain caused by some other person with austerity and peace of mind, he won't form the wrong view of the other person as enemy etc. If he regards that pain-giver as merely a pure consciousness or soul like his own individual consciousness or soul, he would be a complete seer who can realize spiritual truths.

This wrong view due to wrong conduct once or twice turns into a permanent wrong view of that person of wrong conduct. No one can be an enemy forever. This view is also known as body-specific view, the wrong view that lasts forever about a person. Similarly there is the permanent wrong view of the person who has been pleasure-giver once or twice. There is no truth in this kind of view of permanent pleasure-giving friend. All this is the fetter of wrong view. The striver must keep dispelling it by realizing its truth in the mind. Whatever the view of a person, that person may have been so once or twice but no one is going to be a friend or a foe for ever. Right knowledge is manifested alike in all people and the same soul or consciousness prevails in all. The striver must always have this right view.

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(132)

Knowledge that arises from self-examination,
Will bless with smile sweet and truth realization,
He who enjoys bliss of knowledge true,
His worldly fetters destroyed no doubt true.

As previously observed, when a person occupies the seat of meditation in solitude after renouncing the pleasure of sloth and sleep and the mind develops desires by forming wrong views of pleasures of worldly objects, he must awaken his right knowledge by treating it all as a drama of nature and truth-bearing knowledge would arise from that very knowledge of truth. Then this truth-bearing knowledge would be accompanied by bliss in the mind of striver. The bliss joined with truth-bearing knowledge would bring a sweet smile in the mind because this right knowledge would loosen the fetters of the world. The mind would see the boredom of these worldly pleasures causing pain and would like to dispel them. This truth would be clearly manifested in the mind.

Anyone who attains this joy of truth-bearing knowledge with right efforts would find his worldly fetters destroyed by themselves.

This verse means that if a person takes sweets, butter oil, milk etc in excess and thus develops some terrible disease and the doctor prohibits him from eating any such object, then he has to renounce such objects but the mind accustomed to their pleasures would certainly feel pained. Though the patient knows that these objects like sweets etc are the cause of his disease, that knowledge doesn't free him from the desire for such objects. He may have to renounce these objects for fear of the pain of disease but he would never be free from the desire for those objects.

If this patient occupies the seat of meditation and thinks of his past pleasures of sweets etc and keeps the state of his disease in mind, even then his habitual mind believing in pleasures of objects like sweets etc forms the wrong view of their pleasure. He doubts the possibility of a happy life without their pleasure. There being desire for these objects remaining unfulfilled makes the mind irritated and angry and he would regard life to be dull and boring. Even though he has learnt from the doctor that these objects are his enemies yet he doesn't regard them as his enemies. He fails to see them as enemies in the mind where insatiable passion for them is settled. It means that he has not attained truth-bearing knowledge. So he is fettered with these very worldly objects and suffers due to fetters of attachment etc with them. He has been told that they are the root cause of his pain and disease but he doesn't have the right knowledge to forgo them. This is only the knowledge based on hearsay. But if that patient himself sits in solitude and analyses the whole situation and the state of his disease with an awakened mind, he would realize the difference between the pleasure of those objects and pain of his present disease though the mind believing in the pleasure of those objects would be reluctant to face the truth. When the mind is averse to some desire or some glamorous picture of transient pleasure or some wrong view, it would try to deceive the person by showing the pleasures of sloth or sleep. The mind in its subtle state remains absorbed in the world. It renders him unfit to realize the truth by causing sloth, sleep etc. A person who overcomes this subtle mind and keeps awake, would overcome the insatiable worldly passions and would attain eternal spiritual bliss. If he dispels sloth and sleep, and keeps the knowledge of truth before his mind, his intellect would arrive at the conclusion that such worldly pleasures can't be desirable as they cause death-like pain. Then influenced by that direct knowledge in a state of the right knowledge in solitude, he would find great joy in renouncing these worldly pleasures. But this renunciation would be possible only through a direct knowledge of truth. When this inspiration to renounce these harmful worldly pleasures is developed in the mind, the right knowledge would cause a sweet smile in the mind and he would realize how pleasant truth he has realized that brings freedom from the fetters of wrong objects. This joy is the pleasant result of right knowledge. Then that spiritual striver would realize that so far he had been feeling pain due to his spiritual ignorance.

Similarly all worldly pleasures like those of family, wealth, community, privileges, luxury, respect, honour etc would appear false when examined in meditation. Their pleasure then would appear as wrong, their pleasure would seem to be fettered with infinite pains. All this right knowledge bringing liberation from the fetters of wrong worldly pleasures would be manifested in the mind through contemplation. Then all ignorance would be dispelled and not a single fetter would survive.

The worldly fetters would be destroyed and there would be no need for being in the world. Then there would be eternal bliss in the soul. The world would appear to be full of fear and pain. This in brief is the pleasant fruit of truth-bearing knowledge. This very fruit of truth-bearing knowledge manifested as the smiling image of *Lord Krishna* appears before the realized souls.

If some person doesn't have the right energy for meditation that develops truth-bearing knowledge, he should recite the name of God which is the manifestation of the right spiritual knowledge. Such a person has so far been unable to overcome the hurdles of meditation. So the right knowledge manifested as God remains hidden from him. The right knowledge means contemplation to realize that worldly pleasures would ultimately cause terrible pain or disaster. Then indulgence by the senses in their objects would appear as painful. He should realize that the senses indulging in worldly activities are manifestation of the soul gone astray. The indulgence of senses in the outer world would cause regret and tiredness. Then it causes fear and moves that person to the states of sloth, sleep etc. Similarly the mind thinking of the world would cause only regret and pain. When this direct knowledge is manifested as truth-bearing knowledge, all worldly fetters would be destroyed. This is the extent of the world of being and truth-bearing knowledge alone would help to transcend this world.

Thus ends the Section on Development of Truth-bearing knowledge.

7

Section on Attainment of Truth-bearing Knowledge begins

(133)

Sit in meditation with mind steadfast,
Look! Sloth of body does no longer last,
In due course would come bliss of knowledge true,
That surely destroys all fetters, pain through.

In the previous verse it was observed that truth would be manifested only if we pursue it and that would destroy all fetters and the mind would be happy on attaining the knowledge of truth.

Now in the next few verses the striver has been advised to take other steps along with occupying the seat of meditation properly in order to attain fully the joy of truth-bearing knowledge.

The striver seeking salvation should occupy the seat of meditation with a steadfast mind in solitude. Steadfast mind means that striver shouldn't allow his mind to be distracted. A person who is not steadfast in mind has his own self-interest in worldly pleasures. The mind is distracted by desire for this very worldly pleasure. The desire for pleasure leads to desire for pleasant objects and persons. This indeed is the distraction of mind. The desire for pleasure also leads to many doubts. Anger also does the same. Steadfast mind means protecting it against all these distractions.

When a person make efforts to keep the mind steadfast, it tires his body. Tired body finding no way to fulfil self-interest stirs the desire for the pleasure of sloth or sleep. The striver must not let his body be non-vigilant by sloth or sleep-like states in order to keep the mind awake. There should be no bend in the spine and the neck. Head should be erect. There would of course be some pain in the effort to maintain this physical posture but the mind can't be kept awake for meditation without this pain.

Thus when concentration is acquired in meditation, the joy of truth-bearing knowledge would be attained which would destroy all the fetters of the external world and the pain of mind.

This verse means that when the striver renounces desire for worldly pleasure, turns away from doubt and anger through contemplation, this selfish mind then hides itself in vices like sloth or sleep and this dark pleasure fetters the human mind. Its passion is very strong. The passion for turning away from worldly pleasure must be as strong as the passion for association with worldly objects and persons. The mind hiding in it would keep intact all his worldly fetters. Without renouncing this pleasure for sloth and sleep, the striver wouldn't attain the knowledge of all the fetters and of the pain caused by them nor would he be able to renounce them. Therefore the striver must always try to discipline his body to overcome this untimely sloth or sleep. He must not allow the body to relax as long as he occupies the seat of meditation. He must keep his mind awake while watching the pain of keeping the body alert and whenever the awakened mind develops wrong snake-like desires, he must develop dispassion for them by awakening his intellect.

All this is the power of spiritual striving. Two things have been mentioned in this verse. Mind must not be distracted by worldly pleasures and wrong tendencies nor should it be tempted by sloth or sleep. Overcoming sleep doesn't mean total avoidance of sleep but it also doesn't mean that he should enjoy the pleasure of sleep whenever the mind likes to do so. This untimely sleep is wrong and it has to be overcome.

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(134)

Look! Mindfulness doesn't weaken or slacken,
Wrong view floats wrong desires often,
False hopes established in the mind,
Wherever tempted, distracted is the mind.

In the previous verse, the striver was advised to occupy the seat of meditation to avoid distraction of mind by wrong tendencies of desire, anger, doubt etc as also to avoid the pleasure of untimely sloth or sleep. This verse also reminds the striver to protect the mind against both these dangers.

When the striver occupies the seat of meditation with a steadfast mind, he mustn't lose his mindfulness. Losing mindfulness would mean weakening the effort to keep it steadfast during meditation and entangling the mind in the outer world. He would then start visualizing worldly pleasures and develop a view of them as pleasant. As soon as the view of that trivial worldly pleasures is established due to past impressions, they would appear as pleasant and a person without mindfulness would be tempted towards those worldly pleasures. Then meditation would be weakened, mind would not be absorbed in meditation and sleep too would tempt him. In such a situation, striver must remain mindful, re-awaken his right knowledge on finding nature growing stronger—nature that distracts the mind of all living beings—and confront the natural tendencies of desire etc. All this is the right effort to be steadfast in meditation. Thus whenever power of nature presents worldly interest before a living being and shows it as pleasant, the mind would instantly regard world as pleasant and would be moved by worldly decisions, and impulses if the mindfulness is not there or is weakened. The striver must avoid all this through mindfulness or alertness of mind.

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(135)

To this or that object don't divert your mind,
Seek joy only in observing your own mind,
Dispel wrong desires from your mind,
Thus keep ever-awakened your own mind.

Just as the previous verse advises a striver to remain steadfast in the face of wrong view of worldly pleasures and pains of worldly passion and family interest, similarly this verse advises him to keep awake in the seat of meditation and not to be distracted by worldly pleasures and desires.

Eyes and ears must not remain absorbed in enjoying the worldly sights and sounds due to sensuous pleasures and lack of steadfastness of mind. In such a situation, the striver should remain absorbed in watching his mind and it is not right to focus the mind on understanding wrong worldly affairs.

A striver must dispel the desire to devote his eyes or ears in worthless worldly objects. He should absorb the mind in contemplation by awakening noble thoughts and realizing the worthlessness of seeing or hearing worldly sights and sounds. He must think what is the use of worthless worldly pursuits. It would be just wasting time and absorbing mind in worthless pursuits. On awakening such thoughts if the mind won't support worldly pursuits of eyes and ears then he wouldn't realize the truth of worldly pursuits. He must try to realize the pain caused by the association of senses and worldly objects for worldly pleasures. More the senses are attracted to worldly pursuits, more is the tiredness and slavery to sloth and sleep, and then contemplation or meditation is not possible. It also hides the knowledge of truth. A striver must try to remain steadfast by reciting words of noble thoughts. Mind would then turn inwards by being absorbed in noble pursuits.

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(136)

Let not there be any spare time,
Let not desires dominate in spare time,
With right knowledge keep full identification,
From wrong tendencies do attain liberation.

In the many previous verses, wrong view has been discussed. This wrong view may be formed by observing worldly objects or by visualizing worldly pleasures or pains. A living being may develop the view of a friend, foe or relative etc about any person in the world. All these views are related to worldly desires. It is desire only that drags a person to the world and entangles him in the cycle of wrong actions. But the mother of all these wrong views is spiritual ignorance which is very strong in a person with a vacant mind. When this spiritual ignorance obsesses a person, he feels at that time that he is someone important. No right knowledge can develop through spiritual ignorance but the desire to know is so strong that it pushes him into the same vicious cycle of the world by reviving some past impressions from where all impressions have been gathered. Right knowledge is the real manifestation of a living being and he is not within his self or soul without that right knowledge. He cannot experience even his own self. Spiritual ignorance is the power that draws a veil over the self or the soul. If someone can realize the eternal right knowledge in his self and is not immersed merely in the worldly knowledge of insatiable passion, he would realize his true self or soul despite pleasure or pain. Then the darkness of spiritual ignorance wouldn't disturb him nor would it awaken the worldly impressions. There would be no rebirth in the world if the past impressions are not revived.

It is indeed spiritual ignorance which revives past impressions, forms some wrong view and develops some worldly desire. Due to this desire, a person would have the feeling of being someone in the world or he would try to serve his self-interest. In this way, with the continuous flow of knowledge, there would be a feeling of being something in the world, there would be no fear of self-annihilation and because of that knowledge being steady in the mind, the reign of spiritual ignorance would appear to be dispelled, whatever may be the nature of knowledge. All this cycle continues to operate in all living beings. A striver must look within, associate with right knowledge, not allow the formation of wrong worldly view and continue his efforts to dispel all wrong worldly tendencies. This verse prohibits spending of time in sloth or relaxation.

A person occupying the seat of meditation must not spend his time with a vacant mind. If the mind is vacant, it becomes devoid of knowledge and this is the state of spiritual ignorance. In such a state, there is a fear of self-annihilation due to loss of self manifested as knowledge. This revives some past impression and develops some wrong view which gives rise to some desire. Such desire only leads a person astray in the world. In this way, a person tries to regain his self by awakening worldly knowledge. A person would have association with right knowledge if he realizes the truth of all these wrong tendencies and also realizes his inner truths. Mind would then be aligned with right knowledge. This right knowledge would dispel the spiritual ignorance. He won't have to aimlessly wander in the world and all wrong tendencies like desire, anger, doubt etc would be constantly dispelled through right knowledge. If someone sits with a vacant mind, without awakening right knowledge and without realizing his state of mind, the spiritual ignorance in that vacant mind, devoid of all knowledge, would ensnare him with wrong desires. So he must have association of his intellect with right knowledge to dispel all wrong tendencies.

The essence of what has been said above is that a person seeking his spiritual welfare should continue his efforts to dwell in right knowledge manifested as his true self or soul by awakening the truth-bearing knowledge to realize the pain of distraction in the world whenever spiritual ignorance tempts him towards the world by reviving past impressions. The perception of spiritual ignorance grants the ability to spontaneously attain salvation just as right diagnosis of a disease leads to the effort to dispel that disease. When a person spends his time in association with worthless thoughts and has that worldly pleasure, if he realizes the truth of his worthless thoughts, and has a vacant mind even for a short while, he won't be happy as knowledge won't develop in that vacant mind. Whether he likes it or not, the past impressions are revived in his vacant mind—the impressions of pain or pleasure, of complaints, of fear, of the memories of association with others—and then spiritual ignorance in that state of vacant mind fetters him to the world. All this should be realized by the striver himself.

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(137)

Desires develop pride, bewilderment etc,
Create trap of all fetters of doubt etc,
Bow not your head in submission,
Noble not is their intention.

In the previous verse it was observed that a vacant mind is tempted by worldly desires which drags him towards the world. Body, sense, mind, intellect – all are entangled in the outer world but the worldly pleasure or the worldly ego can't last for ever. It is transient. It will soon disappear. The veil of ignorance will again cover the soul and this would lead to the fear of loss of soul or the fear of annihilation. If this fear is dispelled without the help of inner self or soul, and not in accordance with holy scriptures and only with the help of worldly objects and persons, it would revive again and again and there would be no freedom from the problem of death because no association with worldly pleasures or pleasant worldly ego would last for ever. Associations and relations keep changing and one day they would turn pleasure into pain. Their association can never allow the lamp of true happiness and right knowledge to be lighted. A striver has to light this lamp of right knowledge within his self until he experiences ever-bright true eternal happiness and sparkling soul through right knowledge. Then the fear of self-annihilation would be dispelled for ever. For this purpose, we have to maintain right knowledge within our own self. Right knowledge would be awakened on one side only as there is only one mind. Right knowledge dwells only in an awakened mind. If the mind is alive to the worldly objects and arouses worldly desires by evoking their images, the spiritual ignorance would reign supreme within us but if the inner self is absorbed in realizing spiritual truths, and constantly dispels wrong tendencies by seeking the support of mindfulness and right energy, is absorbed in meditation, observes the drama of mind without falling a prey to sloth or sleep, he would be there on the path of liberation from the outer world. On attaining liberation from the outer world, the eternal right knowledge would be manifested in the soul and without the fear of self-annihilation, he won't have to be reborn in this world to attain right knowledge manifested as soul. The ocean of bliss would be manifested within and would be an eternal source of contentment.

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(138)

Mind pursuing new path of spiritual self,
Not finding accustomed pleasure, pelf,
Sorrow, grief may spread even through trivial pain,
Mind weak gives up patience, no well-being attain.

Like in the previous verse, in this verse too there is an advice to make constant efforts to be wary of worldly desires. If a striver keeps avoiding worldly desires through mindfulness, the lamp of right knowledge would be lighted within. He will also learn about the worldly objects that fetter. There would be no particular need for others after realizing the presence of same supreme consciousness alike in others. Therefore the striver must dwell in his own soul by avoiding all worldly desires and wrong tendencies. This is the essence of these two verses.

When the mind is vacant, it would arouse thoughts to acquire knowledge and then revive worldly desires by recollecting earlier habitual pleasures. When the desire is not fulfilled, the attachment with pleasures would be revived, he would miss those pleasures and on not getting those pleasures would have his ego of pain and grief. Then this mind would develop the fetters of multiple doubts and fears. But it is not wise to surrender before these desires because such a decision would be wrong. It would entail pain, grief, conflict, aversion and transience of pleasure etc. The self or ego associated with this worldly pleasure too is not lasting. When the worldly pleasure doesn't last, how would the ego associated with this pleasure last? Therefore the decision to acquire this pleasure is not noble. But when a person who has developed some dispassion and is ready for spiritual striving doesn't get his habitual pleasure or when this habitual pleasure is obstructed, the mind associated with past habits or impressions would feel pained, and this pain and grief would overcast his whole life. This is also a state of spiritual ignorance. In such a situation, a weak-minded person loses courage and again falls a prey to the trap of worldly desires and pleasures. He is unable to attain his spiritual welfare. So the striver should be wary of worldly desires. If desire drags him to the outer world, there certainly would be darkness within. He won't attain ever-awake right knowledge manifested as his soul which brings bliss without any support from the outer world.

If the striver seeks to realize his inner self or soul, he must practise the dispelling of wrong tendencies of desire, anger etc and of the fetters of attachment, aversion, ego, bewilderment etc by realizing the truth of all inner states of mind. This would make his life meaningful. If the inner spiritual knowledge is not awake, worldly desires would be aroused and would prompt him to keep his worldly knowledge awake and to continue being in the world which cannot be forever. All this is the essence of these two verses.

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(139)

Let not eyes etc be distracted in worthlessness,
Prefer living in solitude, in mindfulness,
Restraint, spiritual pursuit in every action,
Brings knowledge true, absorbed meditation.

In the previous verses, it was pointed out that the support of the soul is ultimately the best for spiritual welfare. Only the support of the soul can dispel all pains.

No other support can provide eternal spiritual fulfilment. Children or friends etc. for example, fulfil our desires only for a short time. We cannot expect the same pleasant behavior from them for ever. Everything in the world is subject to change and decay. What exists today may not be there tomorrow. What exists at this hour may not be there in the next hour. The sweet object of today may turn bitter through this process of change. From being pleasant, it turns into something unpleasant. When object is new, its glimpses in due course of time provide their pleasure or pain. Similarly, the association with son etc in his childhood is pleasant only so long as he is dependent. When he is independent and can himself think of and plan his pleasures, he doesn't think of the pleasures of others. In such a situation, how can one expect pleasure from him? But the mind indulges in the expectation from others in the world and later when he doesn't get what he expects, he wrings his hands in grief. Therefore, a person must seek refuge in his soul and make his life spiritual. For this purpose he has to practise being steadfast in solitude during his life time. This verse advises us to adopt this very method.

In order to dwell permanently in the soul, a person must not aimlessly look hither and thither. He must always dwell with mindfulness and alertness of mind. Such a person living with mindfulness would practise living in solitude while performing all his worldly duties. He would visualize the worldly desires while performing all routine activities like bathing, eating, drinking etc.

He would then absorb himself in each action, focussing on that very action alone, and would steady his mind while doing that very action. Thus keeping the mind absorbed in every action and being mindful of that very action he would restrain his mind during that action. Thus being focussed in every action is being absorbed in restraint. This would gradually bring the knowledge of truth and the mind would be steadfast and absorbed in pursuit of truth. This is manifestation of meditation. How does the mind revive past impressions and drag one to the world? Why does one have to go to the world? Even while facing pain, who drags the living being in that direction ? All these things would be realized by a person who indulges in all actions while dwelling in truth. A person thus is steadfast in his self or soul when he is absorbed in his own self, finds right life in his own self, learns to spend life with his own self and is ultimately steadfast in his enlightened soul. This way eternal bliss manifested as his soul proves to be his ultimate refuge. Only then he attains freedom from spiritual ignorance. Otherwise, spiritual ignorance is so strong that, without being visualized by a living being, it surreptiously drags him to the world. As soon as the mind is vacant, this would lead to a state devoid of knowledge as a result of being obsessed by sloth, sleep like dark qualities or would fetter with wrong thoughts by reviving past impressions. This is indeed the state of insatiable worldly passion. If the mind wishes to relax by foregoing contemplation, spiritual ignorance possesses the mind devoid of knowledge as soon as contemplation is given up. With the presence of this ignorance, devoid of right knowledge manifested as true self or soul, he can never be happy and then past impressions begin to revive. Impressions are the result of what we hear, say or experience in this world. Desire, anger, doubt, fear etc are entangled with these impressions. This world obsesses a living being. A striver has to be steadfast in his own self to escape this worldly pain. This verse shows the only method for this is dwelling in the self. When this is attained, there is no trace of ignorance left behind. But for this purpose, the striver has to renounce this ignorance.

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(140)

Grief arises from unfulfilled wrong desire,
Wash away its sins with life austere,
With example of sick body, never patience miss,
With life of right conduct, soon attain bliss.

While a person indulges in mindful actions, the mind possessed by the worldly objects tends to indulge in habitual actions as he looks at worthless objects, hears worthless sounds to keep his mind absorbed. Such a mind preoccupied with the world is disinclined to act with mindfulness. Worldly desires tempt him. This verse suggests ways to avoid these worldly desires.

When a person acts with full alertness and mindfulness, the inclination towards the world would be obstructed, his worldly desires wouldn't be fulfilled and so he would be frustrated, and in such a situation he should endure this pain, treating it as austerity. This pain of a distracted mind is like a sin and obstructs the path of spiritual welfare.

A person pursuing the path of spiritual welfare would at first feel some pain. Endurance of this pain would destroy the sin of worldly mind. This endurance of pain here has been called austerity. It is like a patient during treatment renounces his favourite dishes and takes food prescribed only by the doctor and thus is cured. All this he has to do for his long-term good. Similarly, a striver has to exercise restraint in life to dispel worldly pains and fetters by resisting his worldly desires and acting mindfully. He would have to be mindful in all his actions like moving on a road, conversing with others etc. He would have to avoid wrong desire, anger, envy etc. Only then he would be practised in living mindfully in solitude. It won't allow any wrong speech or wrong action. Only then he would be fit for meditation and would attain the knowledge of truth and would ultimately find refuge in his blissful state while being awake.

The essence of the two verses is that a person should be mindful while walking on the road and not aimlessly try to recognize the faces of others or observing their dresses or aimlessly look at goods in stores or reading the names of shops, or in listening to and understanding what others say and thus spoil his action of walking on the road. Worthless worldly desires would be dispelled by avoiding mindless activities. The mind may at first feel some pain, but the striver must accept it as austerity like a patient accepting prescribed food and must dwell in his own self while performing all actions. This would certainly one day lead to successful spiritual life, and worldly interest too wouldn't be adversely affected but he would certainly discover the right path by attaining the spiritual treasure.

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(141)

When meditation grows gradually,
Gain knowledge of spiritual truths surely,
Mind if tempted first entangled surely,
Trapped in jungle of desires surely.

Following three steps were suggested in the previous two verses:

1. Acting mindfully,
2. Not distraction of eyes etc worthlessly, i.e., restraining the senses and constant efforts to resist the wrong tendencies of desire, anger, etc.
3. Willingly accepting the pain of resisting worldly desires as austerity like a patient accepting bitter medicine and prescribed food.

These three methods were suggested to disentangle from the world and to be steadfast in one's own true self or soul.

This verse tells that when the above-mentioned three steps mature into action, the striver would discover the path of meditation and of knowledge of truth.

When a person would restrain his senses, practise mindful actions, he would gradually develop his meditation and hidden spiritual truths would be manifested. For instance, he would not be distracted by his senses even while washing his hands or brushing his teeth etc. Even if he is distracted by his habits, he would listen to the sound of washing his hands and look to his style of brushing the teeth and thus prevent his distractions. He would thus understand the impulses of anger, desire, etc and continue his acts of brushing his teeth etc and would also realize the fetters of his mind. When he occupies the seat of meditation in solitude and contemplates over all his activities of the day, the hidden truths would be manifested and he would be absorbed in realizing his own self in solitude. He would then discover how his mind and senses entangle him in worthless pursuits. But if somebody seeks to attain the truth without restraining the senses, it would be impossible because pained by his effort to restrain his senses, he would be distracted by his habitual actions and thus remain entangled in the jungle of desires and would fail to find a way out of it. A person who cannot endure even the trivial pain of spiritual striving would be a slave to his habitual mind that seeks to entangle him in the world for ever and would ultimately have to face much greater pain than the pain of spiritual striving. Visualizing this ultimate pain through meditation a wise person of right faith would attain a permanent abode in his own true self or soul by freeing himself from the fetters of worldly passion and by enduring the trivial pain of spiritual striving, and accepting it as austerity.

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(142)

Spiritual Ignorance spreads if passion unfulfilled,
Intense worldly passion ever remains unfulfilled,
Worldly pleasures as much as passion fulfils,
Loses right knowledge, ignorance prevails.

In the previous verse it was pointed out that a person who seeks to attain meditation and right knowledge instantly without enduring the pain of mindful actions and without restraint of senses and wrong view etc wouldn't find his desire fulfilled and he would absorb his mind in the worldly objects due to the power of insatiable worldly passion and would remain entangled in the 'jungle' of desires and would fail to find a way out of that jungle. This very point has been elaborated in the next three verses. The word 'jungle' suggests that entanglements increase just as a person may be entangled in the thorny bushes of a jungle and such a person can never get his desires fulfilled. As we try to reduce these entanglements by pleasing our habitual mind, they would go on increasing.

A worldly passion that has not been fulfilled due to failure in acquiring worldly pleasures has been here called unfulfilled passion. Such an unfulfilled passion only spreads spiritual ignorance. Such a state of veiled knowledge can never please the mind. It is indeed spiritual ignorance. The passion that has been intensifying since childhood would one day remain unfulfilled. The fulfilment of that passion would only develop the fear of diseases.

The essence of what has been said above is that a person who begins to move on the path of salvation, would turn away from many worthless or even harmful worldly objects. Earlier, the mind believing them to be pleasant was entangled in them. His knowledge was absorbed only in these worldly objects. When they are renounced, there would be left no trap of worldly objects. How would he awaken his right knowledge? How to realize the true self or soul without that right knowledge? This is indeed the state of spiritual ignorance. On not realizing the true self or soul manifested as right knowledge, his mind would again turn to worldly objects. A mind that was earlier absorbed in the worries of attaining the knowledge and materials of this or that worldly object now renounces those objects and starts living in solitude, or living away from others, the wave of earlier passion would tend to be obstructed. Then on not getting the worldly pleasures, the self identified with those pleasures seems to be lost and again the same unfulfilled passion keeps the mind tense. It means that a person gets the worldly pleasures to the extent to which the worldly passion is fulfilled. But how long would that pleasure last? When the joy or perception of its fulfilment is over or eclipsed, a veil seems to be drawn on the self or soul and in such a state a living being again seeks to realize his self or soul associated with that pleasure. This very soul or self at first appears as the pleasure of worldly objects one after the other and the mind seeks to remain absorbed in this very pleasant world, but when the fear of diseases etc interrupts that indulgence in worldly objects, the pleasure associated with them would also be interrupted. Then the self or soul devoid of pleasure would be restless without it. This is indeed the state of spiritual ignorance that dominates an old person. This can be dispelled only through right knowledge of the self or soul which would be realized only by attaining liberation from the fetters of insatiable worldly passion.

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(143)

As right knowledge grows, nescience goes.
Restless with doubt, desire, anger, foes,
Attachment, bewilderment, aversion dominant,
Pain, grief, ego nescience prevalent.

Spiritual ignorance keeps on dispelling if right knowledge remains awake and life won't be difficult if a person acts mindfully while understanding mind and senses and if he realizes the pain of restraint of sense organs, and learns to spend time in this very practice. Otherwise on blocking the pleasures of worldly objects, the right knowledge wouldn't be awakened, it won't allow the ignorant person to have peace of mind in solitude. How will then mind be absorbed in meditation etc ? He must spend his time in studying the book of his life just as some persons spend their time in reading books. He must develop initially the habit of acting in alliance with meditation, with steadfast mind, by properly understanding the actions and then mindfully perform those actions like washing hands, bathing, walking on the road, conversing with others, eating, drinking, etc. This would lead to realization how the mind functions and what are the pains of preventing the mind from habitual actions. He would also know how doubt, anger, desire, etc don't let him be at peace at not getting pleasures of worldly objects. He would further learn how the bewildered mind keeps him obsessed. It is this very spiritual ignorance which obsesses a person when worldly passion remains unfulfilled and brings painful memories of worldly objects, grief and ego etc. Insatiable worldly passion like an electric current invisibly flows in a worldly person. It is not visible but due to its pressure and tension, it keeps a person bewildered by association of worldly objects and casts webs of desire, anger and all above-said fetters. If the right knowledge remains awake, and all activities are properly understood, then such a person would be contented with that right knowledge that shows him all the dramas of worldly passion. He would remain absorbed in his own self in solitude. Therefore a person must always associate himself with right knowledge. It would dispel the pain of unfulfilled worldly passion. He would understand these dramas in others as he does in his own self. He would always be happy while watching others and living among them and would cross the waves of the world of being and would realize the bliss of realizing his true self or soul.

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(144)

One remains ever mindful, if no lapse for a moment,
Right knowledge then grows, no chance for nescience lament,
Know objects as they are, no desires burden,
Liberation if desired, cross worldly ocean.

This verse reveals the truth that if mindfulness is always there, and not a moment passes without mindfulness while observing daily routine, right knowledge then will always be awake and how would then the state of unfulfilled worldly passion or of spiritual ignorance exist? When spiritual ignorance is not there, the wrong tendencies of desire, anger, doubt, attachment, aversion etc won't have any chance for mischief.

Even if all these wrong tendencies and fetters arise, the striver would realize how they develop tension and frighten with pain and impel him towards worldly objects and he would realize what pains he would have to face in treading the path of these fetters. Whatever fetter or natural impulse causes pain would be obvious to him. It won't push him to the vicious cycle of the world by clouding his right knowledge. A striver would know worldly objects as they are and then the burden of fetters wouldn't have to be carried. Therefore if he wants true spiritual welfare, he would have to cross the world of being.

Thus ends the section on Attainment of Truth-bearing knowledge.

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8

Section on Renunication of All Fetters begins

(145)

Mind seeks support in association with others,
Whatever efforts to retain, it withers,
He who dispels within impulses of mind,
Right knowledge, peace of mind, no grief to find.

It was pointed out in the previous verse that by dispelling spiritual ignorance through keeping the right knowledge awake and by crossing the world of being, all pains and sufferings are overcome in the soul manifested as pure knowledge. A person must remember three methods of removing this spiritual ignorance:

1. Performing all actions mindfully,
2. Realizing mental states or wrong tendencies and fetters of attachment, aversion, desire, anger, etc, and
3. Realizing the absence of pain in the soul by removing all wrong tendencies and fetters.

By keeping right knowledge awake by adopting these three methods, spiritual ignorance would be dispelled and eternal steadfastness in the soul would be attained.

To achieve this purpose, this verse shows the triviality of all other supports and manifests the spiritual truth that eternal spiritual bliss would be attained only in the liberated soul when all pains are dispelled.

Right since birth, a person has taken the support of association with other worldly persons. Mind spends its time in deriving pleasure from this very association. But this pleasant support is not ever-lasting despite all efforts. Accumulation of wealth, selfish possession of privileges and power, and all other worldly property and luxury do not remain pleasant when a person loses physical strength and is dependent on others. Rendered alone, and devoid of love of others, he would remain disturbed and would look for pleasure in the outer world and not in the soul because he has had never such practice. Therefore a person's intellect would be clear if he has overcome the impulses of the mind by adopting aforesaid methods, attaining the right knowledge of methods to overcome impulses and has through them realized his soul. His mind would not be entangled in the wrong views developed by doubt, desire, anger, aversion etc and his mind would continue to be at peace and all his pains would be dispelled by looking within his own self as a striver has constantly learnt to endure pain. It is only pain that keeps a person entangled for ever with others in the world. Seeing this very great pain of entanglement, a striver doesn't give any importance to pleasures derived with the help of others in the world. He can overcome the pain of not getting pleasures from the association with others just by looking within. He is absorbed in the happiness of his soul by overcoming the pain of not getting the worldly pleasures just by watching this pain just as a person can dispel the pain of an itch just by watching it.

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(146)

It's the same life-god that in all prevails,
Manifests worldly ego showing travails.
He who overcomes inner impulses wisdom within,
Succeeds in the next world, crosses worldly ocean.

It was observed in the previous verse that only a person who has overcome all the impulses of his mind would have all his pains dispelled, and not any other person. This very point is emphasized in this verse.

There is an element present in all living beings that frightens them with pain in various ways and impels them to be someone or the other in the world and doesn't easily let them have peace of mind. Because of this tension, a person accepts his being in the outer world. He agrees to be a friend or a foe etc towards others to remove that pain. But if some person with austerity and right effort, developing the power of right intellect in himself, succeeds in turning away from this pain by dwelling in his own true self or soul without any worldly support through endurance and austerity, he would truly overcome the outer world and cross the ocean-world of being. He would not be reborn in this world to remove his pain felt in the soul. The fulfilment of his true self or soul wouldn't let him come again to this world where there is nothing but pain of being in the world.

The essence of this verse is that worldly passion, even if it is false, creates tension in the mind and impels a person to look towards this world so that he becomes someone or the other in this world. Similarly this element in a living being develops tension in the mind to be someone or the other in the world due to his desire for respect, or the pain caused by others or obstructions in pleasure and thus creating the feeling of doubt, aversion, etc. This element right since birth makes a person discover his being in worldly desires. He becomes its slave by regarding its desires and impulses as his own. When he attains spiritual power through a steadfast mind; the right knowledge attained by him and the realization of spiritual truth, he would attain liberation and won't be swept away by the waves of the world.

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(147)

Extinguishing outside when fire rages within,
Daily goes on growing this fire of passion,
Truly austere not let this fire tease,
Right intellect, mind, rain bliss and peace.

It has been shown in the previous verse that worldly desire or the desire to retain one's ego among all living beings in the world frightens a person with pain and forces him to accept his being in the world. He may succeed in crossing the ocean of being by removing that pain within his soul by developing his mind and intellect. Development of mind means overcoming all impulses and development of intellect means realization of truth or keeping the knowledge pure.

Now this verse shows that the fire of pain within caused by impulses of worldly desires is not removed by being someone in the world. Instead, the more he tries to remove this pain by worldly steps, the more it intensifies. So instead of removing it by worldly methods, he must learn to remove it from within by enduring it, i.e., he must patiently endure the pain of non-fulfilment of his worldly passion. This is called austerity. He must keep his mind and intellect steadfast and must not be provoked by irritation etc and his intellect must not decide to remove the pain through association with worldly objects and persons and must be steadfast even in that trivial pain. Only then peace would prevail, pains would be removed from within and freedom from the ocean of being would be attained. When the mind remains steadfast and energetic even in the face of pain, it grows so strong that the pain of wrong worldly desire cannot last long in a person with such a mind. But if the mind remains firm in fulfilling worldly passion or maintains that desire to fulfil that passion, he cannot remove the pain of worldly passion even in many lives to come.

A person who seeks to extinguish the fire of fetters and wrong tendencies of worldly desires through the worldly steps, his fire of fetters would steadily grow. Therefore he must learn to endure this fire within patiently, i.e., he must not lose courage and mindfulness in the tension caused by worldly desires. This has been called austerity. Mind is ever-changing. He must keep it his mind steadfast with patience and mindfulness. Then this tension of worldly desires would itself be dispelled in due course of time by enduring it with the help of right knowledge and then peace and bliss would prevail in the soul. The mind full of desires would gradually seek to turn to sleep. If such sleep too is overcome, peace and bliss of soul would certainly be achieved.

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(148)

To renounce attachment, aversion, made efforts main,
Mind worried, helpless, all efforts in vain,
Entangled mind in them is so trapped,
Pulls himself like elephant in mud trapped.

In the previous verse it was pointed out that a person who seeks to put out the inner fire of pain with the association of worldly objects and persons would find it becoming more and more intense. Similarly, in the earlier verse it was observed that there is in every person an element that frightens with pain, distracts a person's intellect, impels it towards the outer world. This verse points to the bewildering power of this element in a person which reduces his energy and impels him again in the world.

When a person realizes the pain and bewilderment of attachment with worldly pleasures and aversion for pain and seeks to renounce them, this very element within him fetters him to the outer world and develops a feeling in him that he is going to lose some precious object. It thus fills his mind with grief by developing in him a feeling of loss. As a result, the striver seems helpless in renouncing attachment, aversion and the association with worldly objects. The grief-stricken mind thus leads to loss of right intellect and right knowledge (life-god). Thus, element within seems to him as his true self or soul. This element, in fact, is his worldly ego. It is this worldly ego that manifests its power and he mistakenly believes it to be his own true self or soul. But this is not his true self or soul. This is only his wave like worldly ego that changes every moment. In such a situation, the striver must pull his mind out of the mud of bewilderment caused by wrong worldly pleasures and pains by listening to the holy scriptures, by contemplation and right reason, and by meditation to realize his pure self or soul as eternal knowledge and by developing his pure wisdom. Even when he realizes the pain of worldly pleasures, he is bewildered, and is not prepared to renounce the pleasure of worldly objects. Therefore the striver must forcefully liberate his mind by careful meditation and by purifying his mind and intellect. It has been pointed out by this example that it may be difficult to overcome bewilderment but not impossible. An elephant, if it is stuck in deep ditch of mud and makes effort to come out, it further goes deeper into the mud because of its heavy weight. Similarly if a person is stuck in mud of worldly pleasures and without right knowledge and right efforts makes some effort to come out of it, he finds the loss of these worldly pleasures as even more painful and it impels him to seek their association. The essence of this example is that the striver must manifest in himself the power to endure the pain of loss of worldly pleasures through right knowledge and greater renunciation. If he keeps in mind the future pains whenever he is tempted by worldly pleasures and keeps his mind steadfast, one day the power of this bewilderment would start declining. Then the mind having turned away from the worldly objects would experience the eternal spiritual bliss within himself.

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(149)

Desires pursued diligently, their love does show,
Resisted with weak mind, their wave does flow,
Aroused desires resisted, mind tends to slumber,
Weakened by their love, can't attachment surrender.

The previous verse described the nature of bewilderment. This verse describes the nature of attachment so that the striver may himself recognize the wave of attachment flowing in his mind and make right efforts to renounce this attachment. It is impossible to renounce this attachment without realizing its truth in the mind.

The impression of an object that provides pleasure seems pleasant and that develops desire. If this desire is pursued, it is known as attachment with desire.

A striver must reject the idea of fulfilling this desire by realizing through meditation that it would ultimately result in pain. But if this rejection is half-hearted, the desire won't leave the mind, the wave of desire would continue to flow and the mind would continue to be obsessed with it. Its impression would remain established in the mind. This is indeed the fetter of attachment. This develops the desire for worldly objects again and again. It would not be renounced half-heartedly and this relaxed mind would turn to sleep. This sleep then would seem to be pleasant. The desired object looks pleasant, sleep too seems pleasant and so the mind half-inclined to reject it would turn to sleep and would never be able to renounce this attachment.

The essence of what has been said above is that if through meditation the striver learns that this desire or attachment would cause endless pain, he would himself like to turn away from it. So attachment and its consequent desire would be overcome by rejecting it with right knowledge. Then he would consciously renounce this attachment by overcoming wrong desire for sleep. If he doesn't do so, the attachment hides itself behind sleep and a person who desires sleep cannot renounce this desire. When he wakes up, this very attachment would disturb him and the wave of this desire would continue flowing and absorbed in the worldly pleasures he would be crushed in the cycle of attachment, grief and pain.

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(150)

Careful thought of harming others is called anger,
Not dispelled despite effort, flows ego wave stronger,
Fire of poison burns him who loves sleep, aversion,
Puts out one spiritually awake, ego renunciation.

The previous verse revealed the nature of bewilderment and how to renounce it. This verse now reveals the path of renouncing aversion and consequent anger etc arising from aversion.

The impression of an object that causes pain continues to flow in the mind and is called aversion. A person is always thinking of escaping pain and of causing harm to one that causes pain or he is immersed in such worthless thoughts. This is called averse thought. It is manifested as anger and thus develops the desire to destroy the pain-giver.

If a person thinks of the consequences of thoughts of aversion or of anger and seeks to dispel them, it won't happen soon. Its wave would continue to flow in the mind. It is impossible to renounce aversion and anger without knowing their evil consequences through right knowledge and meditation. If a person seeks to renounce them without knowing their consequences, mind would be half-hearted in its effort and in such a state, he cannot restrain himself for long. Pleasure of sleep disturbs him and a person fond of this pleasure of sleep would fall asleep with the poison of anger within him. If he overcomes this wrong sleep and keeps awake by keeping in mind the evil consequences of this aversion etc through right knowledge and meditation, he would then be able to douse the fire of this poison. Along with it, he must renounce his ego. Without renouncing ego, anger and aversion can never be destroyed. Ego here means a bloated sense of the worldly self. He falls into the cycle of 'I' and 'mine'. He then tells his mind that "so and so has caused me pain" or "has spoilt my pleasure", or "is pretending to be close to me", or "how long can I tolerate this", or "I'll see! I'll do whatever I can". All this is vicious cycle of 'I' and 'mine'. This is all the drama of ego. The striver must renounce this ego through right knowledge, contemplation and meditation. Only then the fire of aversion and anger would be doused and peace of mind prevail.

If this family of aversion is not destroyed through the force of right knowledge and meditation, it would hide behind sleep and on awakening, it would intensify and its wave would continue to flow in this life and in the lives to come and would lead to multiple kinds of miseries.

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(151)

Passions both - attachment, aversion - progeny countless,
Truly wise renounce them, do gain bliss,
Aware of them truly awakened, freedom from fetters,
Flow in them the ignorant, infinite worldly jitters.

Different forms of attachment and aversion have been revealed in the previous two verses so that the striver may recognize them in his mind and regarding them as painful may renounce them. The present verse now tells us about the nature of insatiable worldly passion to root out all fetters so that steadfastness of soul is attained and all pains are dispelled for ever.

Attachment and aversion are both manifestations of insatiable worldly passion. Desire for pleasant object is called attachment and dislike for pain-giving object is called aversion. Desire, anger, greed, irritation, fear, envy, jealousy and impatience etc are all their progeny that disturb a person despite his having means of worldly pleasures. Only those persons are rightly called wise who can renounce the family of attachment and aversion manifested as insatiable worldly passion. But a person has to awaken himself spiritually to renounce them. Just as fire buried in ash cannot burn any object unless it is stirred by blowing and putting dry grass etc on it, similarly, intellect cannot have the power to renounce worldly passion or attachment, aversion etc unless the intellect which is absorbed in pleasures and pains or attachment and aversion is awakened. Those who awaken such right intellect may attain liberation from all worldly fetters of attachment, aversion etc. Those who are carried away by the stream of this worldly passion and can't awaken their right intellect, have to face the pain while flowing in the ocean of this world.

The essence of this verse is that due to pains and pleasures of the world right since birth, fetters of attachment, aversion etc impel a person to such terrible and wrong worldly actions that no one can be happy while doing such actions. Not only this, even the worldly pleasures can't be acquired through such wrong actions. Therefore a person, realizing the evil consequences of all these fetters of attachment, aversion etc must awaken his mind to root them out so that eternal spiritual peace is attained. A person is indeed wise if he has such wisdom to attain eternal spiritual peace. Those who cannot attain such wisdom would always be prey to all worldly pains. They would never attain spiritual peace. Without awakening right intellect, it is impossible to resist the force that carries one away by the waves of the world. This is indeed the essence of what has been said above.

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(152)

Desire for worldly knowledge causes great pain,
Harmful, thought of worldly action and gain,
Hidden in both is company of desired object main,
No renunciation of them, no dispelling pain.

The previous verse had described how to renounce family of fetters like attachment, aversion, desire, anger etc. In this verse now the insatiable worldly passion is described in its practical form. It is revealed how it simply flows in the human mind so that a person can always be mindful of it and make efforts to renounce it through right knowledge.

The insatiable worldly passion provokes a person to know everything in the external world. It disturbs him a lot because his interest lies in acquiring pleasures and dispelling pains through worldly means. To fulfil this self-interest, a human being tries to explore and know about all objects in the world. He remains absorbed in many worthless thoughts and actions to acquire the objects of pleasure to fulfil his self-interest.

Therefore his power of knowledge and action is so much entangled in the outside world that various physical organs cannot perform even their routine tasks and fall a prey to diseases and he is always crushed by worry, grief and pains etc. All this is the disadvantage of treading the path of worldly passion. The association with pleasant objects is the cause of both of them, i.e., of knowing the worldly objects and then to acquire them. But the desire to possess the pleasant object and to dispel the unpleasant object are both manifestation of self-interest. It is because of both of them that mind and intellect are absorbed throughout life in knowing the worldly objects and acquiring them and in dispelling pain through worldly actions and so the mind and intellect are unable to attain the true spiritual peace. But pains can't be dispelled without renouncing all this.

Desire for worldly objects required to preserve the body to be useful for the path of liberation may be appropriate. But if the intellect and mind are strained more than is required only to acquire worldly objects, it would cause pain in that much measure. So a person must not be a prey to the vicious cycle of knowing and acquiring worldly objects for whole of his life. It means that a person should gradually turn his mind away from worthless acts of knowing and doing and attain steadfastness in the soul. He must therefore overcome all fetters by manifesting right knowledge through contemplation and meditation and attain eternal spiritual bliss.

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(153)

Nescience dispelled, if nothing to be known remains,
Realized Universal Consciousness, no action, gain remains,
Worldly action, gain are both worldly fetters,
All pains dispelled if escape from these fetters.

This verse also elaborates the essence of the previous verse. When a person seeks nothing to know in this world, all his spiritual ignorance would be dispelled. He would realize his true self or soul if he has no desire to know and acquire worldly objects through worldly actions. It means that the mind and intellect that were impelled to know and acquire worldly objects would now attain steadfastness in soul through right knowledge because the knowledge and life force that were entangled in the world would be at peace within the soul and that would manifest the true self or soul. Whatever is to be known and acquired in the world through worldly actions represents only the fetter of being in the world. All pains would be dispelled if there is no fetter of knowing and acquiring the worldly objects.

It means that when the mind is impelled to know and acquire the worldly objects due to habits since childhood, there would be some pain in renouncing these two impulses. But when he learns that he would have to face endless pain due to association with worldly objects, he would find that the pain of renunciation if endured mindfully would itself be dispelled just as the pain of itching is dispelled just by watching it patiently without scratching the place of itching. Similarly the worldly passion provokes the mind to know and acquire the worldly objects. If the striver does not allow the mind to turn in that direction and continues turning away from that direction, he would overcome the pain of restraining his mind just as the pain of itching is dispelled in due course of time. When the pain is dispelled, manifestation of the soul as bliss, contrary to pain, would be realized. This indeed is the spontaneous bliss of the soul. So, the soul manifested as right knowledge would be directly felt in one's self.

Realizing the Universal Soul means that a wise person should realize the whole universe in his own soul. He feels his pleasure spoilt due to change of seasons, sloth etc. or due to diseases, and the mind greedy for pleasure and afraid of pain finds everything wrong and anger and irritation always obsess his mind. At such occasions, other persons appear different from what they are. These are all his wrong views. Wrong decisions and wrong impulses dominate his mind. At such occasions, a wise person must restrain himself, realize the causes of all his pains and shouldn't regard others as different from him. He must see the problems of others like his own problems, realizing everywhere the same Universal Consciousness or soul and develop friendly attitude and compassion etc towards them all, and adopt a policy of ignoring their vices and adopt forgiveness towards them and thus he would attain eternal spiritual peace. He must develop compassion towards even non-human living beings. Thus he must realize the same universal consciousness or soul everywhere. Wrong views and wrong impulses provoke a person into wrong actions and impel living beings to acquire false worldly pleasures. As the wise striver would see all living beings as equal, the fetter of knowing, doing and possessing worldly objects would loosen. Ultimately nothing would be left to know or to attain. When there is only one Universal Consciousness or soul, then there is nothing to know or attain at the individual level. Such a wise person experiences eternal spiritual bliss in his soul.

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(154)

In meditation alone lies bliss supreme,
If turned not away from Consciousness Supreme.
This very meditation would bring truth realization,
Would calm down fever, fret in life duration.

In the previous five verses, two types of insatiable worldly passion were mentioned. One was the passion to possess worldly objects. It is the constant temptation of mind to possess worldly objects. It has been depicted in verses 149 to 151. In the verses 152 and 153, it was observed that knowledge of worldly objects is essential to possess them. The constant thirst for this knowledge is a kind of spiritual ignorance manifested as insatiable worldly passion. Thus, the true self or soul is hidden behind the veil of worldly passion. Next two verses describe ways to renounce both types of worldly passion.

O spiritual striver! Your desired bliss is to be attained through meditation. If you do not turn away from the holy path, you'll attain the eternal spiritual bliss through meditation, i.e., you would realize your self or soul liberated from all fetters through meditation and that would bring eternal bliss. At first, meditation would reveal spiritual truths that would dispel wrong spiritual ignorance. It would eliminate the desire for being in the world. If the desire for pure life is maintained and the mind doesn't turn away from it, complete liberation from the ocean of being would be attained.

The essence of this verse is that desire for being in the world remains strong until the person knows that the pleasure of being in the world is not ever-lasting and it ultimately would lead to pains. A person may understand his life through confidence in right faith and meditation. The study of the lives of the old and the sick would reveal that to continue to be in the world for pleasure would ultimately end in misery. All these truths won't be revealed if he is absorbed in fever and fret of life. He must realize these truths and discover the right path. Such a person alone truly understands his own life and the lives of others and learns from it. Ultimately this very mind with steady purification would be steadfast in the soul because then he would have no more passion of being in this world. A striver would realize the pain caused by worldly passion through meditation and would attain steadfastness in soul by renouncing this passion through right efforts. There would be no pain of the ocean of *being* when steadfastness of soul is attained. All pains would be dispelled during life time itself. *Being* or continuing *to* be in this world means spending time by sometimes being a son etc in the family, sometimes a friend, sometimes in association with worldly objects and friends, not feeling absorbed in solitude and to go back to the world to feel absorbed. All this is the worldly passion of being. There is no end to this being. He would have to be in accordance with the kind of persons he comes across or associates with. It is endless. That is why it is known as the ocean of being. A striver realizes the pain of moving in this ocean of being and attains true happiness only in meditation. He must realize the truth of the world, be absorbed in analyzing the lives of others, and then spend time while enduring the pain of renunciation of worldly passion. When the worldly passion is dispelled and spiritual bliss is manifested, there would be eternal contentment. All this is the result of meditation and not the effort of being someone or the other in the world. So a spiritual striver must pursue the bliss of meditation.

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(155)

O striver! From whatever turns away your pure mind,
Wealth of hidden true knowledge, meditation does find,
If weakened not your right pure endeavour,
Right life found within, united with bliss ever.

In the previous verse, it was observed how to attain bliss through meditation and to avoid the fever and fret of life through purity of life and for this purpose of realizing the truth of life and soul, meditation was pointed out as essential. It was revealed that only then eternal peace and bliss may be attained.

"O striver! When the mind turns away from the worldly fetters, you would realize the knowledge of the mysteries of all fetters. Mind then would be purified. This is indeed the hidden knowledge. It means if the mind or the soul is restrained and turns away from the wrong worldly pleasures, it would realize the truth of the fetters."

Human mind would feel pained on renouncing habitual pleasures. Life appears to be burdensome in pain. In such a situation, meditation would develop the knowledge that all pleasant objects are ultimately pain-giving because their association wouldn't last through whole life. When they depart in due course of time, how terrible that departure would be? When the grown passion for their association wouldn't be fulfilled for long, they would appear as terrible. So the striver must realize their pain through right knowledge and meditation and enjoy them only as much as barely essential and mustn't let this passion grow further. Only then life would be so purified as to enjoy eternal spiritual bliss. A striver, dispelling wrong desires, restraining himself, wouldn't allow his desires to grow more than barely essential to preserve the body. He would thus protect his mind against association with worldly objects that cause pain. This constitutes the effort to keep the body pure. When this effort becomes spontaneous, his life would be moulded accordingly. Thus he would be accustomed to restraint in life. On having such pure life, he would be liberated from all fetters and his circumstances would be suitable for attaining eternal spiritual bliss. Thus after the elimination of all worldly passions, he would attain the ultimate bliss *(Parampada)*. There would be nothing more to know in the world or to do or to attain because knowing and attaining is only for worldly pleasure. There would be nothing more to know or to attain if the mind turns away from the world and attains eternal spiritual bliss through right knowledge and renunciation. The spiritual ignorance manifested as passion to know all worldly objects would be no more when spiritual knowledge has been manifested. This very knowledge has been called "wealth of hidden true knowledge" in this verse. Just as wealth has to be protected, similarly the knowledge of all hidden spiritual truths has to be protected. Whenever worldly passion tries to distract the mind, this very knowledge of truth preserved in the mind would protect the mind against the demon of insatiable worldly passion.

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(156)

What distracts from piety, examine it well,
Lies there no truth in what briefly griefs dispel,
Endurance of pain ends it on its own,
Brings along right knowledge, all sins gone.

In the previous verse, attainment of eternal spiritual bliss through right knowledge and meditation and ensuring purity of mind and the need for renouncing fetters of attachment, aversion etc has been stressed.

The present verse advises overcoming obstacles in the path of ensuring purity of mind.

The worldly passion for all kinds of worldly objects constitutes the impurity of mind. Mind becomes completely pure by washing away this impurity. Whatever obstructs the path of purity should be analyzed. It would certainly be transient pleasure of worldly objects and persons. This alone would obstruct the path of purity by tempting the mind. Examine this too in meditation and realize the truth about the significance and need of this transient pleasure and where would it lead to. Examine all these truths in meditation. On examination, it would be discovered that their pleasure is merely temporary and they provide only a transient escape from the pain of worldly passion and they are not true. There is pain in renouncing some habitual pleasure but that pain can be averted only temporarily if that object is acquired. The passion for that pleasure would continue to obsess the mind and if this passion is fulfilled as desired by the mind, it would swallow up the living being like a demon and would cause only diseases, grief and pain. Only an impression of pleasure would be left behind. Considering all this, the spiritual striver must not step back from the path of purity and must patiently endure its pain like enduring the pain of pricking of a thorn or burning of some physical organ. He must remain patient through mindfulness and meditation and dispel anger, irritation and worry. In course of time, this pain would be dispelled from the mind like the pain of pricking of a thorn etc. The soul would then be fully empowered. Its knowledge would itself be enhanced. When a person successfully endures the pain of departure of worldly pleasures and dispels that pain, he would then know how this pain is dispelled. There would be bliss in the soul when pain is dispelled and all sins of enjoying those worldly pleasures would be destroyed. They wouldn't have their evil consequences because they would happen only if a person is reborn in this world. There would be no need to be bewildered in the world if there is steadfastness in the soul and its bliss. A person has to go back to the world only to dispel that pain. When all this is dispelled in the soul itself and the eternal soul is manifested, then where is the need to get bewildered in the world and how would the mind be inclined to get bewildered, i.e., all sins would be destroyed at the elimination of all obstacles and liberation from the ocean of being would also be attained, and the complete knowledge of individual consciousness and Universal Consciousness would be realized. All this is the enhancement of right knowledge which is possible only when all obstacles are overcome and the mind becomes completely pure after liberation from all fetters. Ultimately it leads to realization of true self and soul and of Universal Consciousness i.e. *Brahman.*

Thus ends the section on Renunication of All Fetters.

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9

Section on Insatiable Worldly Passion begins

(157)

Worldly passion steadily grows intense,
If remains unfulfilled on both the ends,
Diseases grow intense if passion fulfilled,
Cause grief and pain if not fulfilled.

In some of the previous verses, two types of worldly passion have been mentioned. First kind of passion draws a veil over common sense, renders the mind devoid of knowledge and disturbs a person through spiritual ignorance. He cannot realize right knowledge manifested as true self or soul. In this state of ignorance, a person, impatient to attain right knowledge, instantly awakens worldly impressions and recalls worldly objects, and then is bent upon making efforts to acquire those objects as he is prompted by attachment, aversion etc manifested as insatiable worldly passion. On acquiring them, he is absorbed in their pleasures. Those pleasures of passion do not last for ever. This very truth has been revealed in the next three verses. It appears to him that fulfilment of passion would bring pleasure but ultimately what he gets is pain, a pain that is never-ending. Ultimately he takes refuge in death and then like a person awakened from sleep is thrown back into the world. Ultimately again there is death. Thus this worldly passion results in perpetual pain. A striver must realize through meditation what causes this pain and then removing those causes would be proper so that dispassion is developed towards these worldly pleasures and through this dispassion his meditation reaches its climax and this meditation brings the knowledge of truth and there is realization of the true self or soul. All those causes that bring the pain of passion are revealed further.

World and its pleasures fetter a person so that he loses all his freedom. He plays to its tunes even if the consequences of its slavery are disastrous.

There are two banks of the river of passion. One is to fulfil it thoroughly due to desire for its pleasure. It will have to be left incomplete if there is growing fear of disease, aversion and conflict etc in fulfilling it. Thus the unfulfilled passion would burn like fire and it will go on intensifying if it is fulfilled. Ultimately it would grow so strong that it would be impossible to fulfil it. If someone tries to fulfil it, it would develop physical disease as also pain, grief, worry, mental disease etc. It would remain unfulfilled due to these miseries and so the mind would always be in pain. All this is the pain of passion, of fulfilling it or of leaving it unfulfilled. A striver would be incapable of treading the path of spiritual welfare because of being fettered with this pain or worried about fulfilling this passion or about leaving it unfulfilled. So fully realizing its pain, he must turn away from this passion. This is known as dispassion. Without it, there would be no success on the road to spiritual welfare.

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(158)

Worldly passion steadily grows intense,
Sloth, slumber do dominate dense,
Passion avoided by great efforts alone,
Otherwise death is the sure end alone.

This verse too describes the pain of insatiable worldly passion in another way.

Passion leads a person only to his old age. If he pursues passion, he would soon face the pain of old age by growing weaker prematurely due to diseases caused by that passion. Sloth grows and sleep overtakes. This passion so intensifies sloth and sleep that he is disinclined to make any efforts. On the one hand there is fulfilment of passion and to make most strenuous efforts to fulfil that passion and on the other hand there is remaining absorbed in the pleasure of sloth and sleep. Whole life is wasted in this manner. At first, old age overtakes him. Then life comes to an end. Now this kind of passion can be avoided only by a person of great energy. If he cannot make right energetic efforts, he would have to face death, would be reborn in the world and then die again. Thus this vicious cycle of birth and death would never end. The only way is to make a great effort to overcome that passion and only then he would be able to attain ultimate bliss of the liberated soul by overcoming this passion.

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(159)

Worldly passion steadily grows intense,
Passion leads to disease intense,
Difficult to pass the days in pain,
Passion alone invites death again.

This verse too shows the grief caused by insatiable worldly passion in another manner.

Worldly passion grows stronger everyday. When it becomes strong, it gives rise to physical diseases. But a person finds it difficult to stop fulfilling that passion because resistance to passion seems to burn a person like fire. He doesn't turn away from fulfilling it to pacify this burning sensation. As a result, disease ultimately aggravates. In such a situation his grief grows further and time hangs heavy on him. Thus he invites even death. He thinks that death would destroy all his grief. He regards life only as painful. On the one hand if fulfilment of passion provides some pleasure, the fire of diseases burns him. To avoid this fire, if he doesn't fulfil the passion, then the passion itself burns him like fire. Thus this slave to the pleasures of passion, disappointed on both sides, believes death to be the ultimate refuge. A person finding pleasure in fulfilling the passion becomes so weak-minded that he cannot endure the pain of leaving the passion unfulfilled. Such a person is unfit for austerity and meditation. He doesn't have the power to see the end of his pains in his soul. Therefore he must search the path of realization of his soul either by fulfilling his passion only a little, leaving it only partially fulfilled and enduring the pain of its partial fulfilment. This very meaning is further elaborated in the next verse.

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(160)

With right efforts overcome both ends of passion,
If absorbed in right knowledge, and meditation,
Right decision would overcome even death,
Lives as long as he wishes, Vedic scholars sayeth.

An energetic person must overcome both sides of this worldly passion. He must remain always absorbed in right knowledge and meditation. It means that he must examine the pleasures of the objects of passion as to what extent the passion should be fulfilled. He must determine how much association with worldly objects he needs to preserve his body. He must renounce the association with worldly objects that cause pain, grief etc by taking this decision through meditation, establishing right knowledge in his self, making right efforts, enduring the pain of this renunciation. Mind should be so restrained in enduring this pain that he must not misbehave with others due to the pain of resisting this passion. It is possible that the mind is dominated by irritation, anger, doubt and pain etc due to only partial fulfilment of passion. They must be overcome by developing right knowledge attained through meditation. This would help in overcoming both sides of worldly passion. He must keep propriety in mind while fulfilling passion. He must endure pain caused by only partial fulfillment of passion or not going beyond limits of restraint by being steadfast in right intellect and mind. This would increase his spiritual strength. This spiritual strength would increase so much that he can even overcome death and can live as long as he desires. This has been observed by the seers who have studied Vedas and who have experienced this spiritual strength.

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(161)

Right effort not possible without pain,
Right decision not easy while in pain,
Sage-like mind sees grief all along,
And makes no effort for life to prolong.

It was observed in the previous verse that right efforts are required to overcome insatiable worldly passion and the qualities required by the energetic striver to overcome death. This verse stresses the need to endure pain in making right efforts to overcome both worldly passion and death. It is also observed that the striver should focus on salvation and not on the fruit of overcoming death.

The striver would have to learn to live with pain and remain absorbed in his spiritual striving without losing courage if he wants to realize his true self or soul and to attain eternal bliss. Mind is always determined to pursue the pleasant objects. He doesn't wish to pursue what gives him pain. But the striver must remain firm in his determination even while enduring pain to attain salvation and ultimate spiritual bliss because the striver or a devotee who may realize the truth through meditation must understand that the world is full of sorrows and so he should not wish for a long life. Instead, it would be proper to be absorbed in spiritual striving by deciding to attain eternal bliss after liberating his soul from all fetters. Good health and long life would itself be attained in the course of this spiritual striving. The striver must not have any desire for the same. Spiritual striving would not be properly accomplished if this desire persists in mind.

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(162)

A common person cares not for minor pleasures,
And pays regards only to greater pleasures,
Striver satisfied with only minor pleasures,
Would find bliss even if pain in great measures.

It was observed in the previous verse that some pain has to be endured in the course of spiritual striving. Mind is not inclined towards what causes pain. The striver has to turn away from habitual worldly pleasures that increase pain. It has been elaborated in this verse how to be absorbed in spiritual striving that may cause some pain by turning the mind away from those pleasures.

O striver! A person may have many minor pleasures by just being a human being and by observing some restraint. These minor pleasures are like the pleasure of eating when hungry, of good health by escaping many diseases, of sleep after hard labour or escaping grief caused by evil persons by associating with noble persons, of not having any enemies, opponents, etc. But he is not grateful to God for these joys. Prominent pleasures that are established in his mind are the pleasures of great wealth, great respect, and privileges and the pleasure of pride in being more powerful than others that he sees that others are enjoying. But it would be proper for a striver not to be entangled in these prominent worldly pleasures. Minor joys mentioned above are not to be renounced but the prominent worldly pleasures are not to be kept in mind. The striver must not feel disappointed at facing pain of renouncing these prominent worldly pleasures. In fact, he has not lost any pleasure. Realizing the joy of being a human, he should be patient and be contented in his mind and should remain absorbed in his spiritual striving while enduring its pain. A person keen to enjoy prominent worldly pleasures has to face many problems and pains. Similarly a striver must not lose heart in making right efforts while enduring pain to liberate his soul from all fetters and to attain eternal spiritual bliss. He must not regard himself as unhappy if thoughts of this pain come to his mind by remembering his minor joys during his meditation. Instead, seeing the great pains and problems of those enjoying prominent worldly pleasures he should feel contented with his minor joys and should regard himself as fortunate that he has escaped the problems of prominent worldly pleasures. When he keeps it in mind, despite pain he would restrain his mind inclined to prominent pleasures through contentment in those minor joys.

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(163)

He who can distinguish between true joy and pain,
Is content with minor joys, dispels greater pain,
He who settles in mind pleasures of passion,
Such childish person finds true joy reduction.

This verse further elaborates the meaning of the previous verse.

Minor joys that come from fulfilment of general necessities are better than prominent worldly pleasures of great wealth etc but the best of all is the bliss of liberation from all the fetters of the world. A person who realizes this would find himself safe from great pains caused by prominent worldly pleasures but a person who always establishes prominent worldly pleasures in his mind would multiply his problems and miss even minor joys of satisfying his hunger, of good health, of association with his dear friends etc. These minor joys also then start getting reduced. Even the pleasure of sleep is lost as the problems of prominent pleasures and of maintaining social reputation always obsess him. Such a person should be regarded as immature as he doesn't realize wherein lies his true happiness. But seeing others enjoying great public authority, great wealth and respect, he too moves in the same direction. Then he has to face grief like them. He cannot use his intellect. He cannot meditate and realize the disasters, griefs and sins hidden behind prominent worldly pleasures and social reputation. That is why he is said to be immature like a child. Such a child finds even the joys of a simple life reduced as the worries and problems of prominent worldly pleasures always keep his mind and intellect in tension.

This shows that a person would find true happiness only in leading a simple life and along with this simple life he has to realize spiritual truth by awakening right knowledge through meditation and attain spiritual peace by renouncing the pains caused by the family of worldly passion like attachment, aversion etc and not in pursuing the imaginary pleasures seen in others and ending life in the entanglements of pain instead of pleasures.

The realization of the sense of true joy and pain in this verse means the knowledge of what causes relatively greater pleasure and what causes greater pain. The word 'relatively' here means comparing them to find what would cause true pleasure or real pain. This is the right knowledge of the words 'true joy' and 'pain' in the verse.

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(164)

He who worldly pleasures does prefer,
His pleasures wouldn't last for ever,
Pleasure departed, loses he then ego,
If lost in past pleasures, where would be ego?

This verse too advises the striver to pursue the path of salvation to attain true happiness.

A person who gives importance to worldly pleasures of public authority etc cannot have those pleasures for ever because great wealth, public authority and prominent pleasures can be enjoyed if a person has physical strength. Ultimately all these would pass on to others. They would then enjoy those pleasures. Even if those pleasures are passed on to his children, he himself has lost it and would be treated with contempt even by his children. Respect and reputation would be enjoyed only by others. The person who has lost them cannot have respect and reputation. Then he would not only feel pain but would be pained more than others in seeing this respect and reputation enjoyed by others. Just as a person accustomed to a life of bright dazzling lights cannot see things in dim light, similarly having lost the best part of life in the prominent worldly pleasures and false respect and reputation, in later life, he has to lead a life of dependence and contempt and thus would be more grieved than others. When he loses his prominent pleasures, the ego associated with those pleasures is also lost. He earlier acquired that worldly ego with which he felt: "I am very happy and reputed. My fame has spread far and wide." This ego he had acquired earlier in the world and enjoyed it in the world. When these prominent worldly pleasures no more exist, the ego associated with them would also fade away. Who will tell "who I am?" That ego would be lost for ever. With impressions of that past ego, he would be always lost in dreams of that ego and spend his time in those lost memories and would feel pained. The soul in this present state would be lost in those memories.

Ultimate misery of those who enjoyed prominent pleasures has been described above but many persons live without these prominent pleasures or without the resources to acquire those pleasure they are grief-stricken on seeing those who enjoy such pleasures and are sad that they are deprived of these pleasures. They too depart from this world with the unfulfilled passion for those pleasures and do not attain a noble state in the other world. They continue to have the insatiable passion for those prominent worldly pleasures. They do not exercise meditation to realize that these pleasures are illusory and transient. They do not realize their true self or soul that is eternal, true and blissful and do not realize that these prominent worldly pleasures are ultimately disastrous.

The essence of this verse is that whether these pleasures are acquired or not, the striver must develop dispassion towards them and be steadfast in his eternal, blissful soul even during his life time.

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(165)

If mind is entangled in some worldly glamour,
No spiritual knowledge in pursuit of glamour,
Stay not worldly pleasures, momentary impulse misleads,
Alas! Opportunity lost, from fetters not frees.

It was pointed out in the previous verse that a person who is lost in the glamour of prominent worldly pleasures and regards that glamour as his self wouldn't be able to find his ego associated with pleasures despite his best efforts when due to his weakened physical state, he would be unable to enjoy those worldly pleasures. He won't be able to enjoy the pleasure of his lost ego.

A person accustomed to make merry after drinking can't feel absorbed in the hustle and bustle of life if he is deprived of drinking and the ego associated with it. He is only lost in the worries and memories of his drinking. Though he is alive, enjoys the pleasure of eating and drinking, moves fearlessly among other persons, the ego associated with drinking doesn't let him feel happy anywhere. Similarly, a person intoxicated with prominent worldly pleasures feels lost and finds no joy at being deprived of those pleasures even though the soul manifested as true eternal bliss is never lost. But this soul manifested as true eternal spiritual bliss despite its existence seems lost without those privileges, power and pleasures but these pleasures are not lasting. But due to fetters of attachment and consequent aversion, pride, bewilderment etc developed by worldly pleasures, the realization of the soul manifested as existence, conscisouness and spiritual bliss is not possible and in its absence he delves deep into the ocean of endless pain. This idea is revealed in the present verse.

As long as the mind is entangled in the glamour of worldly pleasures whether they still exist or have been lost, the intellect pursues them relentlessly. The striver then cannot realize the soul manifested as pure knowledge in all the three states—the state of being awake, of dream world, or of sound sleep as has been elucidated earlier in the instance of intoxication. The mind of a person entangled in intoxicants, with his intellect distracted, and fettered with the pleasure of intoxication cannot find happiness anywhere as he cannot realize his soul manifested as right knowledge. He doesn't find peace in himself anywhere. Similarly, the mind is entangled in the world, and the intellect gets distracted, and he finds his happiness nowhere in his soul or individual consciousness nor in the Universal Consciousness or *Brahman*. Even though every body knows that no worldly pleasure is everlasting, yet when the momentary impulse overwhelms and distracts him, he chases those very pleasures and seeks to fulfil the passion for them. He cannot realize his soul manifested as existence, consciousness and spiritual bliss nor can he awaken his right knowledge, meditation and restraint to realize the fetters of attachment etc and loses his life in his effort to fulfil worldly pleasures of his passion and the fetters are not loosened at all. Fettered by them, he is tied to vicious cycle of birth and death. He has to face pain as he is tied to the fetters of worldly pleasures and is absorbed in their pursuit. This passion is never fulfilled and its pleasures are not lasting. When those pleasures do not last, he is left with nothing but pain.

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(166)

How to reach self-abode if fetters not find liberation?
Ever follows its command mere slave to passion.
Imagines pleasure of passion to be eternal,
No trace of pleasure left, law of change eternal.

It was observed in the previous verse that a person can never escape his fetters if he is entangled in the glamour of worldly pleasures and he loses the opportunity to attain ultimate bliss. Now this verse tells that true spiritual bliss can't be attained without freedom from these fetters.

Unless the fetters like spiritual ignorance, pride, bewilderment, attachment, aversion, doubt, etc, mentioned at various places in this sacred book are dispelled, a person cannot arrive in the pure sphere of the soul manifested as existence, consciousness and spiritual bliss. The way to arrive there is pure conduct, which includes renunciation of illusory pleasure of insatiable passion and acceptance of the pain of that renunciation as austerity. It also includes making efforts to realize the truth of fetters of passion as painful and to renounce them completely through right knowledge and meditation, to observe right conduct with others in the world and to maintain the pure feelings of friendly attitude etc. Without all these steps, it is impossible to reach the sphere of the soul, i.e., the striver can't have true and eternal spiritual bliss without them. A striver who cannot adopt such means remains inclined towards worldly desires and has to spend his time in acquiring the worldly pleasures. Such a person is a slave to his desires and is absorbed in pursuing them. Even though these worldly pleasures are not ever-lasting, the person greedy for these worldly pleasures feels that his pleasures would last for ever though everything is subject to change as is the principle of this world. The pleasure of today won't last till tomorrow. Even then a person absorbed in worldly pleasures believes them to be everlasting and he is always making efforts in the hope to acquire them and doesn't try to realize his soul by realizing their triviality. All these worldly pleasures are the pleasures of childhood and youth. With passage of time, the persons accustomed to those pleasures cannot enjoy those pleasures that they enjoyed earlier. The striver therefore must realize all this in his self or soul and turn away from the world and develop dispassion in himself. Only then he would attain the sphere of the soul or consciousness. This is the essence of this verse.

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(167)

How greatly inclined to worldly associates,
Desires world of ego with those associates ?
With such spiritual ignorance, how self-revelation ?
How then would there be time for God realization?

It was pointed out in the previous verse that soul can't be realized without freedom from fetters. This freedom from fetters can't be attained because of slavery to desires for worldly pleasures, since worldly pleasures are not lasting as everything is subject to change. They would end in due course of time. With change of time even the associates of those pleasures don't please him.

This verse tells that a person greedy for worldly pleasures makes efforts not only for those pleasures but even more than that for the greed for the ego that he has derived from association with these pleasures.

It makes him pursue these pleasures and he remains absorbed in those pleasures. This familiar ego is not experienced without these habitual pleasures. A person accustomed to intoxication derives his ego only from intoxication. In the state of intoxication he thinks that he has indeed realized his self or soul that appears very pleasant. Its greed always obsesses him. He cannot attain freedom from its fetter. Before it he seemed to be lost in the absence of that pleasure of intoxication. Similarly, he derives his ego and self from worldly objects and persons that provide pleasure. True self or soul is manifested as existence, consciousness and spiritual bliss and is present as right knowledge in all situations but remains hidden due to fetters of desire. All this is being elaborated in this verse.

O living being! How greatly you are inclined towards worldly objects and persons that provide pleasure? You always remain inclined towards them and you have great passion for the ego that you have derived from those pleasures. This ego was derived from the association of your friends and you have become familiar with it. You want to remain established in this very familiar world of your ego which has come to you since your childhood. You can't get it once that time is over. You feel lost without it. You have to enjoy the desired pleasures that ultimately cause pain only to have your ego of the familiar world. This wrong desire is the punishment for wrong attachment with the illusory self. It is also a curse for not pursuing the true self. The true self cannot be manifested only because of enjoying these worldly pleasures and the ego associated with them. How would then you find time for realizing that true spirit or Consciousness-in-General that prevails alike among all and which has been called God.

The essence of all that has been said above is that soul or individual consciousness and God or Consciousness-in-General and eternal bliss cannot be realized unless freedom is attained from attachment and aversion towards wrong worldly desires and the illusory ego derived from these very worldly pleasures and all pains would never have a final end.

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(168)

In pursuit of greater pleasures, one loses minor pleasures,
Gains not expected pleasure, pines for lost pleasures,
Caught in the middle, loses both kinds of pleasures,
No boat of right faith, no overcoming worldly pleasures.

Whatever harm is done to a person in this world due to the previously mentioned worldly pleasures and the desire to possess the ego associated with them has been elaborated in this verse.

The pleasure of simple eating and drinking, of dress and of simple feelings of close friends and of his own physical health is available to a person right since his childhood. When he sees others chasing the prominent worldly pleasures, he too is entangled in that rat race. He starts feeling frustrated because of the struggle, aversion, fear, doubt, etc and worry to acquire those pleasures. As a result gradually he loses the simple and minor pleasures of eating, drinking and of good physical health that he had been enjoying since his childhood and that he enjoyed before pursuing the prominent worldly pleasures.

But what actually happens? Aspiration and insatiable worldly passion is a demon that is never contented. Whatever its desires, they are never fulfilled in this world. So the ever-growing aspiration can never be fulfilled. It shall always remain incomplete. It has no end. A person who is always absorbed in his efforts to have total fulfilment of this ever-growing aspiration later regrets the loss of even his earlier simple and minor pleasures because the pleasures of aspiration along with the growing insatiable worldly passion develop diseases, grief, pain and numerous other problems that destroy even the simple pleasures of good health, simple eating and drinking and meeting close friends. He then regrets even their loss. He is thus bewildered in the midstream having lost his pleasures that he aspired for and those he enjoyed earlier. He has the pleasures neither of this side nor of that side because he can think of nothing that may fulfil his passion. Insatiable worldly passion is never fulfilled. He cannot give up his aspirations and he cannot maintain even his earlier simple pleasures. In such a situation, he has only one way out — he must follow the path of right faith and conduct his life with restraint, regulations, meditation and right knowledge. This is indeed the boat of right faith. He has to forcibly occupy this boat. Otherwise he would be pulled by worldly aspiration and passion on one side and dragged by the memory of simple pleasures of the past and he would remain unhappy with the memories of those past pleasures. He would regret that he has lost even his simple pleasures due to the temptation for more prominent worldly pleasures. It results in loss of pleasures even of sweets, butter, milk, salt and dry fruits, etc. Others do not want even to associate with him. Much against his desire, he has to remain lonely and is consumed by the fire of regret and curses his wrong actions. Therefore he would have to ride the boat of right faith as there is no other satisfactory way to conduct life.

Thus ends the section on Insatiable Worldly Passion.

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10

Section on Right Knowledge begins

(169)

As long as worldly objects do seem tempting,
Mind remains in the world ever wandering,
True knowledge reveals truth of this world,
Mind steadfast in soul when break with the world.

It was observed in the previous verses that soul manifested as existence, consciousness and bliss would remain hidden as long as self-interest in the association with worldly objects or acquisition of worldly ego seems pleasant. The worldly ego through association with worldly objects cannot last for ever. Association with worldly objects and pleasure derived from them would not be the same throughout life and in its absence, the pleasant ego associated with them too won't be available. So this verse observes that pleasures of the worldly objects cannot last for ever. Therefore, realizing this through right knowledge, mind should be turned away from slavery to worldly objects. On attaining freedom from them, the pure consciousness or soul prevailing in all would be spontaneously realized. It would be manifested as bliss when slavery to outer world is not there. This is revealed in the present verse.

Mind remains in the pursuit of worldly objects as long as a person feels them to be pleasant. Sense organs remain active only in worldly objects. Mind too is busy in the planning and thoughts of acquiring them. This indeed is the pursuit of outer world. A person has only one mind. When it is roaming in outer world, there would be darkness within and when a person is free from the outer world, the knowledge of the soul would be manifested like that of worldly objects while wandering in the outer world. When the mind is free from the outer world, the soul would be manifested in it.

A person would have freedom from worldly objects when they don't appear to be pleasant. As long as they appear pleasant, they won't get off the mind and the mind won't stop wandering in the outer world. If the truth of worldly objects as pain-giving is realized through the truth-bearing knowledge, the mind would turn away from them and it would break its bonds with the world. The mind itself would be steadfast in the soul manifested as existence, consciousness and bliss. But this truth-bearing knowledge is not manifested without meditation. For this purpose, pure conduct in the outer world and meditation are required.

No one would like to eat the food, however delicious, and the mind greedy for it, if he realizes that poison has been mixed in it, and he would automatically turn away from it. Similarly, a striver through meditation would have to develop the right knowledge that all objects lead to pain.

This knowledge is known as truth-bearing knowledge. It would reveal the pain hidden in worldly objects and expose their deception. They would create the illusion of being pleasant but when a person would analyze them through meditation, they would be found to be painful in due course of time. But if a person endures the pain of renunciation of these worldly objects and makes right efforts for long to attain freedom from them, the passion for them would be completely overcome. After this, there would be steadfastness in soul and all pains would be overcome or pacified.

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(170)

Mind tempted by world root cause of passion,
Cause of all fetters, all worldly tension,
Right knowledge through meditation reveals truth spiritual,
One gains eternal bliss, if mind does turn spiritual.

Like the previous verse, this verse too points out that worldly objects entangle a person by appearing pleasant. These objects to be found only in the world keep up the insatiable passion for them and throw a person into the cycle of birth and death. Thus the root cause of insatiable passion is that worldly objects appear pleasant or pleasure-giving. Living beings like wife, son, friend etc appear to be pleasure-giving in such a world. In the philosophy of *Vendanta*, they have been called apparently pleasant, i.e., believing worldly objects and persons to be pleasure-giving. All this keeps up his insatiable passion for the world. Fetters of attachment, aversion, doubt, fear, ego, bewilderment etc associated with worldly objects and persons get strengthened and all of them are like thorns in the flesh. Pleasures enjoyed excessively give rise to disease, grief, pain etc and separation from them seems like thorn in the flesh. Now if truth-bearing knowledge is attained through meditation, it would reveal that these worldly objects ultimately give pain and nothing else. If this knowledge is steadfast in a person, he would develop restraint, regulated life, endure the pain of renouncing worldly pleasures, believing it all to be austerity like a bitter medicine to dispel this disease. Mind thus restrained would overcome all pains and attain eternal bliss of the soul.

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(171)

Sans knowledge of truth if practised renunciation,
Mind even then trapped by worldly passion,
Mind ever pursues worldly objects of passion,
Grieves at their absence, lost in their contemplation.

In the previous verse insatiable passion that is fettered to the world was elaborated and it was pointed out that all the fetters of this passion like attachment, aversion etc were just like thorns in the flesh. This verse tells that spiritual ignorance is at the root of all this and the soul can be realized only by renouncing this spiritual ignorance.

A person has to renounce the intake of an object if the doctor prescribes it due to some disease but the mind dazzled by the glamour of the pleasure of those objects tempts towards them. This mind always then lies at the door of this passion. A person similarly has to renounce the association with these worldly objects due to old age or disease. He doesn't have even the physical strength to enjoy the pleasures of these objects. If the physical strength is not there, the enjoyment of those objects causes death-like pain or may cause the apprehension of pain but even then the passion for them is not renounced. But recalling his own past life and that of others through meditation, he would have to develop the right knowledge that the pain he is feeling at renouncing those objects is all due to the enjoyment of those objects or the strengthening of that passion for pleasure. If the insatiable passion settled in the mind remains unfulfilled, it would develop only grief and pain in the mind and wouldn't let the mind move to some other direction. This obstructs even the attainment of right knowledge through meditation. It destroys a person by keeping him absorbed in those earlier pleasures. All this is the reign of spiritual ignorance. Only truth-bearing knowledge would destroy that ignorance and free the mind from the fetters of the world. Therefore the glamour of the pleasure of these objects is deceptive and continues to deceive. Enjoyment of these objects may have been stopped due to disease or lack of physical strength but the mind is still obsessed with the glamour of their pleasure and is again and again inclined towards their pleasure. This insatiable passion would be over if the right knowledge is developed that tells that these pleasures would cause only pain and that their renunciation even by enduring some pain would bring great bliss. When these objects are renounced with this knowledge, passion for them would be destroyed. This mind then would provide the opportunity for spiritual bliss after freedom from fetters of this passion and if this doesn't happen, he would lie at the feet of that passion and would continue to recall the worldly objects of that passion, because the mind is entangled only in the objects of passion. Ultimately, it would be absorbed in their thoughts but won't be able to enjoy the illusory pleasures of their association due to disease or loss of physical strength. This is what is known as "grieves at their absence" and being devoid of right knowledge would spend time in their recollection. How long can it last? Right knowledge is indeed a person's true self or soul. A living being attains bliss through this right knowledge and this right knowledge must continue for ever. This indeed is called existence and consciousness. This very right knowledge is manifested as eternal bliss. A person lost in thoughts of worldly objects and unhappy at their absence can never attain this spiritual bliss but he cannot spend his time even in pain. Therefore with right knowledge he must free his mind for ever by realizing the triviality of the pleasure of objects and realize their ultimate pain. The soul free from fetters and manifested as bliss would reveal the ever-lasting right knowledge. In such a state he doesn't seek to acquire or to know anything else. The desire to know everything is meant only to acquire pleasures or avert pains. When on the elimination of passion, the inner eyes are opened on the true self or soul, all pains would be dispelled and eternal bliss would be attained.

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(172)

If true knowledge condemns worldly objects association,
It alone would put down the power of worldly passion,
Worldly passion weakened, true knowledge bliss gain,
Absence of worldly objects causes no real pain.

This verse further elaborates the essence of the previous verse.

There is a constant desire for the association with worldly objects that please the mind. If a person realizes the pain of association with these objects through truth-bearing knowledge, the enhanced power of this worldly passion will start weakening. It is this intense worldly passion that drags a person again and again towards worldly objects by rendering him helpless by hiding the right knowledge. This worldly passion is constantly defeated if the truth-bearing knowledge remains awake by realizing the ultimate pain of worldly pleasures. This right knowledge drives out the worldly passion. When this worldly passion is weakened or becomes non-existent, the knowledge of truth is happily settled in mind. At first the truth-bearing knowledge may lead to the renunciation of worldly objects but this renunciation is not with happy mind. The mind accepts the knowledge of truth without happiness of mind because the worldly passion has not weakened so far. It remains settled in the mind though hidden. But when the right knowledge again and again points to the ultimate pain of these worldly pleasures, the worldly passion is greatly weakened steadily. Who would take poison knowingly? An ignorant person may take poison and feel pain. Therefore the renunciation of worldly objects cannot be complete without knowing their truth. When the worldly passion is weakened, the knowledge of truth that points to the ultimate pain of worldly pleasures would be happily settled in the mind and such a person would happily renounce that passion whenever it arises as he knows its deception. Then there would be no regret or pain at the loss of these pleasures. There would be no veil of ignorance over the soul and it would be manifested as bliss bringing eternal fulfilment. This is indeed the attainment of the ultimate liberation.

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(173)

Sloth caused by worldly objects' possession,
Renunciation sans knowledge causes, tension.
With established true knowledge one is supremely blessed,
Contented, moves within, worldly ocean crossed.

In the previous verse, it was pointed out that desire, anger, greed, irritation and pain are the powers of the worldly passion and a person has to face impatience caused by them because of association with worldly objects and they are overcome with the help of truth-bearing knowledge.

It has also been pointed out that with this knowledge there is no need to even possess worldly objects. In the present verse, it is pointed out that it is a great sin to enjoy the pleasure of worldly objects and to renounce these worldly objects without right knowledge is also improper. Therefore a person must discover spiritual peace by renouncing worldly objects through right knowledge and he must not have attachment with worldly objects.

A person who seeks eternal spiritual peace must be free from the ownership of worldly objects. This ownership must be transferred to his son or some near relative and he should possess only what is barely essential to preserve the body to make efforts to attain spiritual peace. Whosoever possesses more than this would find the path of the liberation of his soul obstructed. But if he renounces worldly objects without right knowledge, he would only feel pain and regret. If he realizes the problem through right knowledge, he will never feel their need and would have no pain of renunciation. This is the blessing of truth-bearing knowledge. Mind would be contented even after renunciation and a person then would also cross the ocean of being.

If a person retains something more than he needs, he would have to be something or the other to protect it. This includes being friend of one, foe of another, flatterer of still another, doubting someone, fearing another, worried in many ways and making many plans and taking recourse to extreme measures to fulfil those plans. He would cause pain to many and give pleasure to his own. He would indulge in vicious or virtuous actions. All this constitutes ocean of being. Only a person who renounces worldly objects through right knowledge and takes steps to realize his self would cross this ocean of being and attain a blissful stability in his own self or soul.

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(174)

What appeals to mind augments disease and grief,
Who can stop him if mind stuck in objects chief?
Contemplation, meditation to mind can reveal truth,
Sages term it right knowledge, and recite its truth.

This verse suggests a method to be free from the bondage of worldly objects.

A person gathers worldly objects because they seem pleasant as they bring some trivial worldly pleasures. This has been called apparently pleasant in the scriptures. What appears pleasant to the mind, at first intensifies diseases in due course of time and then increases grief by causing pain through those diseases. With passage of time, its pleasantness wears off. Who can stop a person who is negligent and enjoys these objects as they appear pleasant to the mind, even though they cause pain in due course of time? He can stop himself by seeing the pain caused by these worldly objects. But tempted by their trivial pleasure and ignoring the pain caused by them, if he in his mind continues to believe them to be pleasant, he would never be free from their clutches. Therefore a striver must contemplate over the disadvantages of worldly objects and realize the truth of these objects through meditation and must continue to keep this truth for ever before him. Sages have called it truth-bearing knowledge. It is this very truth-bearing knowledge that would bring liberation from all objects, both within and without, and he would attain bliss, peace and eternal stability of soul and would not have to wander in pursuit of his ego or to entertain his mind.

The meaning of the line 'contemplation, meditation to mind can reveal truth' in particular means that if the spiritual striver protects the mind against worthless untimely sleep etc and is absorbed in contemplation and meditation, he would realize truth that would bring many lessons and the mind would feel enthused to move on the path of spiritual welfare and would always ignore the pain of pursuing the right path. Without contemplation and meditation, these truths remain hidden and such a person feels pleasure if he is lost in wrong beliefs while pursuing the wrong path. Untimely sleep, worldly views, worthless desires, anger, doubt, etc do not let a person arrive at truth through contemplation and meditation. In order to attain liberation from them, the striver would have to sit in solitude in his seat of meditation which would push him forward on the right path.

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(175)

He who practises worldly persons', objects' renunciation,
Very lucky if living in solitude with meditation,
If grief caused by nescience, past impression,
Goes solitude and bliss, mind finds distraction.

The previous verse talked of renunciation of worldly objects. Now this verse tells us how this renunciation would lead to the spiritual path while showing some hurdles on this path so that complete spiritual peace can be attained by removing those hurdles.

Just as worldly objects have to be renounced, similarly unnecessary association with worldly persons also must be renounced. Only then, the spiritual striver would be able to live in solitude. Such a renunciation by living in solitude would gain the ability for meditation. This would bring him great fortune through meditation. He would attain spiritual stability manifested as truth. This indeed would be his great fortune but there is a hurdle in this path because a mind that was earlier accustomed to spend his time with worldly objects and persons would feel deprived of all knowledge in solitude. This indeed is the state of ignorance, because earlier his knowledge was confined only to worldly objects and persons and his mind was absorbed in them. When he would live in solitude, after renouncing them, he wouldn't have that earlier knowledge. It is a state of zero knowledge and there is no truth-bearing knowledge. Therefore this blind state of zero knowledge appears dull, and the mind in this state, hungry for spiritual food, is provoked by reviving the old impressions of worldly objects and persons. This state is not pleasant. This may lead the striver away from spiritual pursuits towards worldly pleasures and arouse worldly desires or passions because lying in a state of ignorance and spending time by reviving the old impressions of those very worldly objects or old times may not appear pleasant to him. There would be no pleasure for the mind and it would become difficult to while away time in such a state. This may lead to distraction of mind towards some or the other worldly path. All these are the hurdles of spiritual path and confront a person when he renounces worldly objects.

In this verse the phrase 'goes solitude' refers to dislike of living in solitude and meditation etc. Similarly, absence of pleasure of mind and phrase 'goes bliss' have been suggested in such a state. So, he cannot help feeling in his mind the pain due to absence of worldly objects and persons and their renunciation. All this has been described through the phrase 'mind finds distraction'.

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(176)

Bright sun of knowledge dispels ignorance of mind,
Lost love of meditation then is regained by mind,
Lost bliss is revealed as pleasant once again,
Indifference dispels worthless seeming pain.

The previous verse tells that self-realization requires freedom from worldly objects and persons. But freedom from them results in lack of pleasure in mind which remains full of pain and grief. That is why this liberated life in solitude appears burdensome. In such a state, the striver revives the same old impressions and is again inclined towards worldly objects and persons. Love and pleasure of the same is awakened in the mind and there is a feeling of pain in having renounced them. How can self-realization or eternal bliss be possible in such a state? A solution to this problem has been presented in this verse.

When the sun of truth-bearing knowledge would rise in the mind, the darkness of ignorance would be dispelled and all the hurdles mentioned earlier will also disappear. The love of spiritual path, lost earlier, would again be developed and the bliss of traversing that path would appear bright. The striver then would be free from the worry and grief of worthless anxiety as to how he would remain stable in the pursuit of self-realization. All worry and grief would disappear from the mind. The essence of this verse is that the mind accustomed to worldly habits, absorbed in the association of those worldly objects and persons, develops love for them and doesn't even think of any alternative.

But when this life of association with worldly objects and persons turns painful and their pleasure disappears, the striver may turn to the path of liberation.

In such a state, if the striver renounces them through right knowledge, realizes the joy of this renunciation and understands the disease, grief and pain at lack of such renunciation, he wouldn't find this renunciation of worldly objects and persons as burdensome, and if, at any time, it appears burdensome, he must sit in meditation and realize the evil and pain of this association with worldly objects and persons. This would indeed be the bright sun of right knowledge. With the rise of this sun of right knowledge, love for this life of renunciation would develop because he would learn through right knowledge that if he doesn't lead a life of renunciation, the other life of association with worldly objects and persons would cause endless pain. It would be impossible to while away time in the experience of that pain. As a result, there would be no more love for such association with worldly objects and persons and the mind won't find any pleasure in them. On the contrary, the pain that was to be aggravated through a life of association with worldly objects and persons would no more be aggravated in the life of renunciation. Therefore, the love for a life of renunciation would continue. This right knowledge and truth manifested from it would inspire him to love a life of renunciation and meditation in solitude and his mind would feel happy in leading such a life, because in the life of worldly pleasures, there would always be a fear of pain, and there would be no joy in leading such a life.

A person may turn to a life of worldly pleasures when he faces some difficulty in pursuing a life of renunciation. When he discovers that there is a multifold pain in a life of worldly pleasures, he wouldn't like even to think of it and would be indifferent to such a life. This indifference would lead the spiritual striver towards self-realization and liberation from all worldly pains. This is the path of life through right knowledge acquired through meditation. If this path is not adopted, only the path of worldly life of endless pain would be available.

The essence of this whole verse is that worldly impressions tempt a striver towards the world. If the evil, grief and pain of worldly life is manifested in his mind, he would have love for and joy in pursuing the path of liberation and he would be indifferent to worldly pleasures and his mind wouldn't even like to look for them.

In the next verses from 177 to 180, readers have been urged to realize the truths of life and the universe by firmly occupying the seat of meditation and developing and enriching their spiritual thoughts. This is known as truth-bearing knowledge. Realization of these truths will inspire a person to attain a noble life of purity. The striver must sit in solitude, avoid the association of worldly persons, firmly occupy the seat of meditation and devote his mind to contemplation. The next verses tell us about the thoughts to be developed in mind by turning away from wrong sleep or sloth, from developing a wrong view of worldly objects and persons and by avoiding worldly anger and doubt. In such a state, worldly passions would tend to tempt the striver. This meditation in solitude would teach many lessons to a striver including how to continue efforts to avoid worldly passions and how to think of his duty by seeing this worldly passion in himself as well as in others. It will also provide encouragement and inspiration to follow these lessons in life. Only then the striver, even while living among all, would lead a life of solitude and attain spiritual stability and eternal bliss.

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(177)

He who seeks not support of knowledge spiritual,
Wild worldly passion certainly does him entangle,
Despite keeping pledge of patience life long,
Pained by passion, to him bliss would never belong.

The previous verse points out that a striver may, through right knowledge, develop love for and happiness in the path of liberation after freedom from love for and pleasure in the world. This verse points to of the suitability of the right knowledge in many other ways.

A person who is unable to seek the support of right knowledge is enmeshed in the widespread worldly trap that keeps him absorbed in the world. This is known as worldly desire. This worldly desire that keeps a person absorbed by showing the pleasures of worldly privileges or objects impels him towards the world which is full of endless strife, conflict, enmity, disputes and quarrels. It means that if a person doesn't seek the support of truth-bearing knowledge, the life-god dwelling inside him and manifested as desire impels him to be enmeshed in worldly activities and such persons would prefer to live in this world. No desire is developed and no joy is felt in freedom from this entanglement whatever pain it may cause. This life-god or desire dwelling within a person doesn't let desire for liberation develop. Therefore only if a person awakens his right knowledge through meditation to realize the truth of this world, he can forcibly liberate himself from the trap of his worldly desire. This right knowledge developed in a person would keep up his patience and will also keep up efforts for liberation in the face of pain and suffering. Otherwise, this patience seems to break down. This patience cannot persist without truth-bearing knowledge. Even if a person seeks to keep up his patience till death in the pursuit of the path of liberation, he won't be steadfast without the help of truth-bearing knowledge because without truth-bearing knowledge, worldly desire tempts him towards the world and develops the tendency to continue to be in this world but he would find nothing but pain in this world. This view would involve a person only in worldly pleasures but he would get nothing but pain. He would move forward to find pleasures but would get only pain. Thus a person would gain nothing but misery. He would never have true happiness.

Therefore a person who seeks the support of right spiritual knowledge would examine the worldly temptation with his power of right knowledge to find whether the worldly desire would lead to permanent joy. Right knowledge, after this examination, would give an adverse decision and would show eternal pain and grief instead of joy and pleasure. Only then a person would hold the hand of patience and would proceed towards the path of liberation from worldly pain and grief by making persistent efforts. He would escape all kinds of misery only if he engages in such efforts. That is why truth-bearing knowledge is direly needed. Seeking the support of truth-bearing knowledge means adopting a kind of life in accordance with such a decision. This alone would bring liberation from the trap of worldly activity or desire.

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(178)

Right knowledge not revealed sans spiritual meditation,
In sphere of worldly objects, passion distracts meditation,
With right knowledge one may endure intense pain,
As lack of right knowledge gives greater pain.

In the previous verse, it was told that escape from the worldly trap is impossible without seeking the support of truth-bearing knowledge. It is the truth-bearing knowledge alone that tells us about the life-god that dwells in all living beings and keeps them absorbed in the world. Recognizing this life-god and its manifest influence, the spiritual striver must establish this truth-bearing knowledge in his mind to escape this trap and keep up his patience through right knowledge to endure the pain caused by the renunciation of worldly pleasures and of the path of worldly passions to escape this world. This very meaning is elucidated in the next verse.

The support of truth-bearing knowledge as mentioned earlier cannot be developed without right meditation. Right meditation is that which brings liberation from the world and on the contrary wrong meditation is that which is meant to formulate numerous schemes to secure worldly pleasures, success in worldly conflicts and confrontations and fulfil worldly desires. Contrary to this, the effort to know and understand the truth of worldly objects to escape the worldly trap by concentrating the mind is right spiritual meditation. Without such right meditation, truth-bearing knowledge is never manifested because the worldly passions keep a person absorbed in worldly objects and that leads to wrong meditation or scheming. A person who endures the pain of renouncing the pleasures of worldly passions, i.e., whose spiritual state of mind is not disturbed by these worldly passions nor whose truth-bearing knowledge is distracted, would attain steady truth-bearing knowledge.

It is true that when worldly pleasures are renounced and the mind is turned away from them by realizing the ultimate pain of worldly pleasures, the mind seems to be empty and devoid of knowledge. Life in this state of ignorance seems very difficult and some pain is also felt. But if this pain is endured by watching it like a spectator without being disturbed by it, the causes of this pain would be themselves manifested. When our eyes are open to this truth, the right or truth-bearing knowledge would be manifested. The mind won't be empty and recollections of past incidents of life would be made and lessons from them would be derived. Pleasure-giving worldly objects would be realized as painful. This lighting of the lamp of right knowledge would lead to the mind being steadfast in soul.

It means that when the mind turns away from worldly objects, it appears empty, it is not absorbed and feels pain. The striver must experience this pain and endure it like the pricking of a thorn or like an organ singed with fire and must spend some time in this endurance. When he analyzes the nature of this pain in the empty mind and examines his life through contemplation, he would realize that all this pain of the empty mind is due to the passion for worldly pleasures. The mind is still tempted by the same worldly pleasures and that is why it is not absorbed in itself and is stunned while waiting for those very worldly pleasures and these worldly pleasures can't be secured for ever. All these worldly pleasures being the cause of pain and grief, and the time of these worldly pleasures being over, these worldly pleasures can no more be sustained. Time is always subject to change. Many pleasures come to an end when the childhood and youth are over. If we try to prolong them through association with worldly objects, they would cause more terrible pains than even diseases. Diverting meditation towards them is an indication of folly. Therefore it is right and proper to endure the pain of departure of worldly pleasures and to spend time by enduring this pain like enduring the pricking of a thorn. But moving towards these worldly pleasures, the pressure of worldly passions would only aggravate that pain. If we watch this pain silently, it would intensify and then disappear. Just as sleep hides all pains in itself, similarly the mind concentrated by endurance of pain would grow more powerful and eliminate all pains itself. This is indeed liberation from all pain and grief. On attaining this liberation, a person finds his own mind as pleasant even if it is empty. Even if this mind does not think and understand anything, it would be manifested as bliss. This is the realization of the soul manifested as existence, consciousness and bliss *(Sachidananda)*.

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(179)

Renouncing passion sans right knowledge, worthless,
No need to avoid necessary objects' access,
Numerous mistakes if from worldly passion no turning,
Absorbed in passion of sloth, sleep, loses all striving.

The previous verse teaches us to endure the pain of emptiness of mind and to renounce the worldly passion that causes that pain. Now the present verse inspires us to endure the pain of the emptiness in another way.

Enduring the pain of emptiness of mind by watching it is quite meaningful. It develops as right faith. This endurance of pain of emptiness of mind is not a worthless pain. This pain is ultimately fruitful. This provides support to the mind to be steadfast in this emptiness. This emptiness is the manifestation of renouncing the worldly passions. Lack of thinking of worldly pleasures would lead to emptiness of mind. This has been indicated by the word 'emptiness'. This emptiness is not the result of not obtaining some object but due to the suppression of the mind due to lack of availability of some object. That is why it has been called worthless renunciation here. But the mind which is sensitive and resolute is alive and is designed to develop a noble life if it is kept empty for a noble purpose. In such a case, we have to remove only the objects of wrong pleasures of worldly passion. This has been called emptiness of mind. Mind is likely to be unhappy in this state of emptiness. If a person provides the objects of passion to remove this unhappiness, it is true that the mind would no more be empty and the pain of emptiness would also be removed for sometime but only God knows how many objects would have to be provided in this way to fill that emptiness temporarily to keep it absorbed. If that leads to terrible pain of some disease, it would have to be then renounced. If this pain which forces us to renounce objects is visualized before hand through right knowledge and the pain of emptiness is removed, there would be no sloth left and there would be no relaxation in the path of liberation.

If the desire for these worldly pleasures is not renounced, it would lead to numerous wrong acts. These wrong acts indulged in for trivial pleasures would bring only transient pleasures and would destroy the path of spiritual pursuit.

It means that the trivial worldly pleasures which are likely to cause endless pain in future must be renounced and their pain must be eliminated by watching it like pricking of a thorn. Then this emptiness of mind and endurance of its pain would be like the pursuit of right faith. Avoiding this pursuit of right faith would mean sloth. It is not wise to lose the path of spiritual pursuit for the sake of trivial worldly pleasures.

In this verse, the line 'absorbed in passion of sloth, sleep, loses all striving' means that if some person seeks to absorbs himself in restraint and meditation after studying sacred books on right faith and right association, the hurdles of sloth or sleep render a person disheartened and in his mood of trivial worldly pleasures he believes that this path of spiritual pursuit is beyond his capacity. In this mood, he again takes recourse to the path of worldly habits and loses the path of spiritual pursuit. Therefore the striver must not be disheartened by these obstacles and must not fall a victim to wrong acts and must make efforts to be steadfast on the path of spiritual pursuits. This is the essence of this last line of the verse.

Thus ends the section on
Right Knowledge.

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11

Section on Self-Examination begins

(180)

Look! What striver in solitude does contemplate,
Why not content with what is in his fate,
Lost worldly pleasures, what gain from impressions past ?
Why pursue not right path, when that pleasure past ?

The previous two verses advised a striver to resist the force of worldly passion so that he in due course of time should realize how disastrous is this worldly passion. This truth is realized through right knowledge. It would then inspire and encourage the striver to attain liberation from worldly passion. This verse also provides inspiration to resist the force of worldly passion.

While occupying his seat of meditation in solitude and at other times too, a striver must analyze his mind as to what it is thinking about. It means why what is confronted with in the present does not appear pleasant. Why is the mind inclined towards satisfying the old habits of worldly pleasures ? A striver has to develop right knowledge by avoiding the wrong and harmful pleasures of old habits and he has to make efforts to be steadfast in his soul by being free from the impressions of all worldly pleasures. But his mind will not be absorbed in it in the beginning. The striver must give priority to this practice and fulfil this task. The memories of pleasures or old impressions would absorb the mind in worthless and wrong thoughts. It means that the mind is in pursuit of those very pleasures of old impressions that are now hidden and are not available. In such a state, it is the duty of a spiritual striver that he must not waste his time in such worthless thoughts and feel disappointed but realize that pleasures of old impressions are only for that earlier period and then too they are mostly illusory. They are not permanent. Slavery to those pleasures is destined to lead to pain and grief. When this is the truth, why should a person waste his time in thinking of those pleasures. They are now over. They will not be available any more and their availability would cause only disaster. Their attraction for the mind is only attachment to worldly passion. The striver must attain liberation by not fulfilling the desire for these pleasures, by enduring their pain, and developing right knowledge of attachment and worldly passion and realizing the disastrous consequences of fulfilling worldly passion.

When the impressions of old pleasures are not revived in the mind, it means that worldly passion has been overcome. As soon as the mind and the intellect are liberated from these impressions, they would be steadfast in their soul and they would attain eternal peace manifested by right spiritual knowledge. This alone is the right path. It is appropriate to adopt this very path. It is not wise to be lost in pleasures which are over and which have been out-dated. This is the essence of this verse. When the impressions of these pleasures are over, the striver must keep his mind awake to understand his state of mind. By renouncing the pleasures of excessive sloth and sleep and by devoting the mind to the pursuit of truth, the striver would realize that all pains and griefs have arisen and grown due to thoughtless fulfilment of worldly passion. Therefore, now the striver must not try to fulfil this passion and must endure its pain watching it with a steadfast and patient mind. While enduring these pains, the intellect would itself develop and realize all truths. Then the mind absorbed in itself enthusiastically will feel blessed.

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(181)

He who has not acted on scriptures spiritual,
And practised not austerity beneficial,
How can he attain spiritual persons' knowledge?
How can he understand their right knowledge?

The previous verse sought to inspire us to overcome the pleasures of worldly passions. Worldly passion doesn't disappear itself in a living being. A living being has an eternal passion to continue being in the world and this passion becomes so forceful that a person even facing pain and grief is keen to pursue the worldly path and doesn't wish to renounce this path. In such a state, this verse reminds people of the path followed by spiritual seers and inspires them to understand and make efforts to continue pursuing the path shown by these great saints. It teaches them to accept the truth realized by them and accept and endure the pain of pursuing their path.

The path and life of ancient seers who have attained perfection in their self has been described in holy scriptures in many ways. Hearing about that path from scriptures, whatever knowledge we acquire is known as *'Shrut'* or the heard knowledge. If we conduct ourselves according to what we have heard, it would be the right spiritual pursuit of this heard knowledge or *Shrut*. For this purpose, a striver must endure the trivial pain of renouncing the pleasure of habits like accepting the bitter medicine to cure some disease. It is known as beneficial austerity. Besides this, there are still harder forms of austerity like enduring extreme heat or cold, eating less or renouncing food for many days, renouncing excessive sleep, observing silence etc. But they may not be useful in the path of liberation.

Austerity that ensures spiritual well-being means willingly enduring pain and finding one's well-being in it. Unless such beneficial austerity is observed, a person cannot attain the right knowledge of spiritual seers and the truth of their path would not be revealed to his soul and there would be no knowledge of the life of those persons who have pursued the path of great spiritual sages because the path laid down by these spiritual sages is the true and noble path and we shall realize its truth only by pursuing it.

The meaning of what has been said above is that if a person wishes to know about the lives of great seers, he must endure the pain of the renunciation of wrong pleasures, recognize the path of great spiritual scholars and inspire himself to endure pain and attain right spiritual knowledge like them so that the soul may attain eternal peace after liberation from all fetters.

Only truly spiritually awake persons may inspire others through the right knowledge attained by them. Those who have attained all kinds of right knowledge and have renounced all worldly pleasures and remain fully contented in all states of life are really spiritually awake. Those who pursue their path are their true followers. A person who would realize the truth of life by enduring the pain of renunciation for worldly pleasures would ultimately pursue the path of these great persons, would cross the ocean of all pains and would attain eternal spiritual peace. Such a person alone can understand spiritually awakened persons of the past as well as those who follow their path. Other persons merely by reading the biography of these persons would not be able to understand them, because they haven't endured the pain of pursuing their path. So they haven't properly pursued the path of *shrut* or heard knowledge.

A person pursuing the path of great seers learns to be contented in every state of life even if it is a state of trivial pain. He must not seek pleasure while facing pain or get bewildered by the trivial pleasures of habits. This truth is further elaborated in the next verse.

The path of spiritual saints lies in consuming food suited for sitting in meditation, not whiling away time in excessive sleep or worthless interactions, avoiding the wrong deeds of violence, theft, falsehood and wrong conduct, keeping pure and noble feelings of mind, restraining sense organs like eye, ear, etc. It would of course obstruct the pleasure of habits but the striver must keep his mind steadfast even during this pain. Happily and willingly accepting that pain is indeed their beneficial austerity. All this would prepare the mind for meditation and right knowledge.

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(182)

Says nothing striver, in pain whatever,
Content with yourself, no one else prefer.

The main duty of a person wisely following the path of renunciation and restraint is that whenever he finds himself in pain, he should utter neither a word of grief even to himself nor to others. All this is not worth expression. The eternal welfare of the soul or of the whole future lies in enduring pain patiently and in realizing the truth and keeping the mind awake and not like a child in escape from pain through the trivial pleasure by seeking the support of worldly objects and persons.

The meaning of this verse is that whenever a striver finds himself in pain, he must not disclose it to others nor take interest in seeking the support of worldly pleasures to overcome that pain. This is what the great persons did and they practised remaining with their own self in all states. The states of worldly pleasures through association with worldly means never appealed to them. The pain in their own self was for them preferable to pleasure through worldly means which appeared to them disastrous. Every striver must develop such an attitude.

Those who cannot train themselves, as directed by the previous verses, remain absorbed in gathering the resources of worldly pleasures and have to face the pain of their bewilderment. Such persons can never adopt the path of their spiritual welfare. They have no knowledge of this path of truth nor they have any power to move on this path. This point is further elaborated in the following verse.

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(183)

On one side are piles of worldly progress,
On the other prevails only nescience,
Truth not realized, no ultimate well-being,
What use is such life for any being.

Those persons who are unable to pursue the path shown by great persons are ever absorbed in the efforts to acquire worldly success. They pursue worldly progress and secure wealth, privilege, prosperity and other means of worldly pleasures. This is indeed the result of their progress. But this cannot ensure their permanent happiness. Instead, always worried about the safety of their worldly resources, their mind is engulfed in spiritual darkness. A mind worried about the worldly means of pleasures steadily moves away from his soul and reaches utter darkness of the soul.

He can never experience spiritual bliss. Ultimate spiritual welfare cannot be attained without this right spiritual knowledge. What is the use of this life if the ultimate spiritual welfare is not attained? A person may gather numerous means of worldly pleasures but these pleasures not being long-lasting, he would be like a person lost in a jungle and who has attained neither this world nor the spiritual world. The pleasure of worldly resources is snatched away by old age and diseases etc and worried about the safety of those worldly resources, his mind remains absorbed in the outer world and utter darkness prevails in his soul and spiritual bliss is never manifested. Thus such a person would enjoy neither worldly pleasures nor eternal spiritual peace and bliss. Thus, such a person is a loser on both counts.

It means that pleasure acquired through worldly resources is ultimately not beneficial and the ultimate spiritual bliss can never be experienced by a person who is absorbed in the growth of worldly resources of pleasures. Life of such a person goes waste because he can never attain eternal peace and bliss. Without this eternal peace and bliss, the life is just a waste. This is the essence of this verse.

Those who have worldly resources are always miserable and are lost in their vicious cycle. Those who do not have these worldly resources thoughtlessly live in this world and they feel the grief and pain at the lack of these resources. Their intellect never gets even a glimpse of the evil of these worldly pleasures. Lost in the superficial glamour of these resources, such persons waste their life in spiritual darkness. Many persons are distressed at possessing these resources and many others are distressed at the lack of these resources. These worldly objects established in the mind cause all kinds of pain. Those who have plenty of resources are unhappy because of them and those who lack these resources are unhappy being drowned in spiritual darkness. They never experience the truth of the soul.

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(184)

Complete self-restraint such bliss of knowledge provides,
That not even kingdom of the world does provide,
And the bliss of meditation in solitude,
Found not in eating, drinking, self-magnitude.

In many previous verses, it was pointed out that right knowledge is required for liberation from the worldly passion of wrong pleasures. When the fetters of the world are destroyed through right knowledge, eternal bliss of the soul would itself be realized. This is the realization of soul. Without this, even worldly success cannot be attained. However, whatever the worldly progress, the pain and grief of a person cannot be eliminated without the right knowledge of the self. This knowledge leads to eternal contentment. This very truth is being revealed in the next verse.

The happiness of a person who is the master of his own self, i.e., who can completely restrain himself would be the best. Such bliss can't be enjoyed even after attaining the kingdom of the whole world. All this bliss is attained by a person only in solitude and its full experience can be felt only through meditation. Meditation brings the bliss of the knowledge of the self. The happiness that we attain by realizing the soul after liberation from the fetters of the world cannot be attained even after enjoyment of most delicious objects or drinking of tastiest objects nor is it attained by gaining ego and respect. This happiness or bliss is attained only through the right knowledge of the self or the soul, i.e., by leading a pure and sinless life by restraining the mind in joys or sorrows or by restraining body, sense organs, mind and intellect. This is the essence of this verse.

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(185)

Not good to be extreme in pain avoidance,
Nor likewise is good pleasures extreme indulgence,
That would enhance attachment, aversion,
Peace of mind only by austerity, realization.

In the previous verse it has been pointed out that the bliss of meditation in solitude and of the knowledge of the self is possible only for a person who is master of himself and can completely restrain himself. Now the next verse points out how to completely restrain oneself.

When a striver tries to turn away from worldly pleasures, some pain would certainly be felt. If he doesn't accept this pain and again pursues the pleasures of old habits to escape this pain, he cannot hope to be free from the fetters of the world. His attachment manifested as worldly passion would go on increasing because such a weak-minded person would end his life while pursuing his old pleasures out of fear of pain but one who can endure the pain of restraint or renunciation of worldly pleasures and doesn't pursue the worldly pleasures, his attachment wouldn't grow and he wouldn't feel aversion due to such renunciation etc. Thus the mind free from attachment and aversion would be steadfast in the soul. One who runs away from pain and pursues worldly pleasures, would find his worldly bewilderment due to attachment and aversion ultimately growing. His life ends in disease, grief and confrontation with other living beings. Even worldly pleasures in such a case turn illusory.

Therefore a striver must restrain himself through right knowledge and pacify his mind by awakening his right knowledge. Whatever austerity, pain or grief is faced in this pacification, he must willingly accept it and must not let his mind move towards the contrary direction of worldly pleasures. This indeed is the austerity to keep the mind at peace. The essence of this verse is that it is just possible that frustrated by the pain of spiritual striving, the mind may rush towards worldly pleasures. In such a situation, the best policy is to use the right knowledge to pacify the mind which is proceeding towards attachment with worldly pleasures and accepting some pain as austerity for peace of mind.

The mind would thus turn away from both sides and would adopt the middle path. It would neither feel much fear of pain nor develop much attachment with worldly pleasures because both these courses would intensify attachment and aversion and he would have to remain bewildered in the world. So the striver must understand this pain and awaken his right knowledge and pacify his mind on both ends, i.e., he must not fear the pain of spiritual striving nor develop attachment for worldly pleasures. It will of course cause some pain or grief but the mind turned away from both sides would find peace in his self or soul.

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(186)

Bliss of right knowledge, of meditation,
Highest bliss from fetters liberation,
But first wealth of spiritual striving find,
Pursue right path with pure mind.

The previous verse revealed the path to remain at peace during pain or pleasure by inspiring the mind and awakening the right knowledge so that the striver doesn't even think of escaping the pain of spiritual striving nor is keen for worldly pleasures. The next verse tells us about the great spiritual bliss that a person would feel through spiritual striving.

A person who restrains himself through spiritual striving would attain true happiness of meditation as also of the right knowledge through meditation, and his greatest happiness is that of total liberation from the fetters of the world but all this above-mentioned happiness is attained only when body, sense organs, mind and intellect are restrained, i.e., attain the state of liberation through spiritual striving. All this is known as the wealth of spiritual striving. It means that the body doesn't indulge in any wrong acts, sense organs don't go astray towards the path of worldly pleasures, the mind is not dominated by wrong decisions, impulses and emotions, and the intellect doesn't impel to form the wrong view of friend or foe, pain or pleasure resulting in continuing being in this world. This constitutes the ability for liberation. This is the wealth of spiritual striving. But this wealth is attained only when the mind devoid of the dirt of worldly pleasures supports the spiritual striver. Then through this very mind the striver would see the disasters of worldly pleasures and seeing endless pain in that pleasure through his right knowledge would himself attain liberation and feel spiritually fulfilled. All other living beings without the right knowledge are trapped in terrible disasters by falling a victim to worldly pleasures. A person with right knowledge and skilful in meditation would recognize all this, would liberate himself from all the fetters and would be contented and be at peace. This is the essence of this verse.

A person who is pursuing the path of right faith and liberation must sit in meditation every morning and evening to analyze his mind. While in the seat of meditation, he would recollect his mistakes and resolve to improve himself and observing mindfulness would try to avoid those mistakes. His path of spiritual progress would be illuminated when he wouldn't indulge in any wrong deed through his mind, body and speech. This would enhance his ability to lead a pure life and he would attain liberation from wrong social ties and capacity for meditation would grow everyday.

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(187)

What cause hidden behind all pain,
Root cause of all disasters main,
Deep desire to live for ever,
The thorn of ego dies never.

In many previous verses, it was stressed that a striver must realize through right knowledge the worldly passion as pain and grief and he must attain self-knowledge after liberation from this pain and grief. It was also pointed out that the experience of the bliss of self-knowledge through meditation was the best form of spiritual happiness. Whatever causes hurdle in this path of self-realization is a sin. The world itself and all its pain and grief are the result of these very sins. The worldly pleasures too, being a hurdle in the path of self-realization, are a sin. This verse indicates this very idea.

Whatever causes pain is regarded as sin by the holy scriptures. Hidden in all these sins and the root cause of all disasters is the sin of being born in this world and the desire to continue being in this world because if the world is there and a living being is born there, only then he would experience pain and grief.

But this world would not disappear till there is the desire to acquire wealth and privilege in this world or till there is the desire to continue being in this world. This desire would be an eternal thorn that would give birth to a living being in this world and burn him in the fire of disease, grief, aversion, conflict, etc.

This thorn won't disappear as long as the desire to continue being in this world is there. It means that a person wishes to continue being in this world because he is unable to realize his soul or consciousness. That is why he wishes that the thorn of ego associated with the attachment, aversion etc should continue because no one wishes to be annihilated and rooted out. The desire to continue being in the world for ever is always there. This desire to continue being in this world is responsible for repeated birth, death and burning in the fire of pain and grief in this world. If a person attains the knowledge of the self which is the right knowledge, why should he have to fall a victim to cycle of worldly pains and pleasures to acquire knowledge in the world? If the knowledge of the self or soul is not attained, no one would like to be a stone bereft of knowledge. Therefore if a person doesn't have the knowledge of the self that can redeem him from the stone like state of being bereft of knowledge, he has to be involved in infinite cycles of worldly knowledge. This develops a sense of being in a person. Otherwise, a person bereft of self-knowledge feels himself annihilated. An ordinary living being believes it is better to live in pain and grief than to face annihilation. This indeed is the thorn of the desire for an eternal ego in this world. This indeed is the greatest but invisible sin. This is known as eternal pain and grief in the holy scriptures. This pain and grief would continue till the true knowledge of the consciousness or self is attained. If a living being experiences the eternal nature of the soul, why would he desire to burn in the fire of the world by seeking to continue being in this world, because that person has realized his eternal self and there is no existence of the world there. Therefore such a person would never desire to continue being in this world for fear of annihilation and would be free from this thorn for ever. This is the essence of this verse.

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(188)

Never look to the world for private pleasures,
Each unpleasant change within due measures,
Never tremble in worldly crisis, pain,
Restraint in solitude, peace, bliss attain.

The previous verse termed the desire to continue being in the world and to preserve the worldly ego a thorn. Now this verse tells us that for freedom from this thorn, a striver along with pursuing the aforementioned path of liberation must continue being with his own self. There must not be any desire to run after the world to escape pain and grief. Only then he would always experience the bliss of his self-knowledge by always dwelling in his own soul. Whether such a striver is in pain or pleasures, he would never desire to be in the company of worldly persons. His mind would be contented in solitude, would be absorbed in his own self and wouldn't even think of the world. Such a person would experience the ultimate liberation during his life itself. All this is being revealed in this verse.

A person who is absorbed in spiritual striving, who has renounced worldly pleasures and is pursuing the path of self-realization would never look at worldly objects and persons. If the desire for association with worldly objects and persons arises, he would realize its disastrous consequences and would be liberated from this desire by watching it like a spectator. Mind is ever-changing. If someone doesn't wish to continue with this desire and remains absorbed in meditation by realizing the pain of the disease of worldly passion, the ever changing mind would end this desire and would enjoy bliss in this desireless state. But if this desire is not renounced and its pain is not manifested through meditation, the desire appears pleasant and continues to persist, then this desire would pull the striver towards the world and would lead to the cycle of birth and death and the liberation from the thorn of ego would be impossible. If the pain of lack of fulfilment of this desire is eliminated by watching it like a spectator, then after liberation from this desire, the spiritual bliss would itself be manifested and the eternal thorn would be eliminated.

Therefore whatever changes appear, while watching one's self whether it is desire, anger, aversion, grief, fear, sloth, sleep, etc, the striver must watch them like a spectator. These changes will appear and disappear themselves. The striver must not be moved by them and must not develop the desire to be or become something in the world. Whatever pain he has to feel would be only because of passion of worldly desires. This pain is also of the outer world. When the desire to continue being in this world is no more, this pain will also gradually disappear and will be eliminated before the manifestation of spiritual bliss.

This pain is to be eliminated by watching it like a spectator and not by the desire to do something in the world. Similarly if there is pain from the bitter words of someone in the world or from humiliation or from not obtaining the desired object, the striver is not troubled and he may seek some help from worldly persons and objects for bare necessities like satisfying hunger etc but mostly he would spend his time of pain by restraining his body and sense organs in solitude and keeping his mind at peace and ultimately would realize the spiritual bliss that is beyond all worldly bewilderment and he would be steadfast in that blissful state. All this is the daily routine of a striver.

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(189)

Realize each state of changing mind,
Cause, resultant action, consequences find,
Knowledge supreme is wisdom-directed act,
He who knows all these is striver perfect.

The previous verse pointed out that the only way to attain liberation from the world is to dwell in one's own soul. It also told the striver to be patient in the state of pain and grief. This would increase the striver's power of austerity. This increased power of austerity would not let him be tempted by the world to escape that pain and grief. But if this power of austerity is aligned with right knowledge, the striver would be free from flowing in the waves of the world. That is why the next verse recommends the restraint of sense organs through right knowledge. The austerity that liberates a striver from the world is indeed the best.

The striver must realize the truth of all the states that the mind is passing through by uniting with his mind. Union with mind means turning the mind away from the world and to be united with the self to realize the truth of the self. This will result in the knowledge of the truth of all states of mind like desire, anger, greed, doubt, impatience, aversion, attachment, ego, etc and their consequences. Along with that it would mean the knowledge of the cause of all the above-mentioned states like desire etc and the wrong acts arising therefrom. It means that there would be the knowledge of the cause of developing the states of mind that arise from above-said desires etc. and the knowledge of the consequent acts that arise from these states or of the acts that these states lead to. The striver would also know about the consequences of all these wrong acts through union with mind. This would inspire and enthuse the striver not to indulge in any wrong act as a result of being moved by all these states which may result in never-ending pain and grief in future and if possible prevent the wrong view of spiritual ignorance, attachment, aversion, etc and wrong worldly pains and pleasures because it is only the wrong view of worldly pain or pleasure etc that gives rise to wrong tendencies of desire, anger, attachment, aversion etc which are the root cause of all pain and grief. Therefore he must overcome all these wrong tendencies and fetters of attachment etc by enduring pain and by dwelling in his soul. With such inspiration and enthusiasm, his right knowledge would lead to noble acts. It means that the striver should have not only the right knowledge or realization of truth but also realize the root cause of all these pains, accordingly take recourse to suitable acts and cut the very roots of all these fetters like spiritual ignorance which otherwise would cause pain. When even in the face of this pain and grief etc, the striver's right effort arising out of right knowledge wouldn't slow down, he would one day root out all pains and would enjoy the eternal spiritual bliss. This very right effort aligned with right knowledge has been called action-oriented right knowledge. One who is endowed with such action-oriented right knowledge is called a complete spiritual sage in scriptures. It means that a spiritual scholar realizes the root cause of this disastrous world and after this realization liberates himself fully from the world of pain and grief and is established in his soul. He thus indeed attains complete spiritual knowledge because he has fully experienced the truth of this sphere. Therefore he indeed is a complete spiritual scholar who has reaped the fruit of this spiritual knowledge.

Thus ends the
Section on Self-Examination.

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12

Section on Dispelling of Desires begins

(190)

Longing to live ever is called worldly passion,
Never fulfilled, results in disease and tension.

The previous two verses showed the path of freedom from pain through efforts arising from right knowledge. The next three verses reveal that the eternal flow of worldly passions or desires is at the root of worldly pain and grief. They also point to the way in which these passions cause pain so that the striver is aware of them and doesn't become a slave to them.

A person flowing in the waves of the world seeks to continue being in this world for ever. This desire to continue being in this world is called worldly passion. But it is so intense that it can never be fulfilled. If it is fulfilled, it causes diseases and if it is not fulfilled, its pleasures are not available. When the desire for pleasure is not fulfilled despite efforts, there would of course be grief at not acquiring this pleasure so that the mind of such a person gets frustrated and he is unable to spend his time happily. In such a state, if a person through meditation dispels the evil consequences of this desire while watching and recognizing this desire in the mind and by enduring this pain with austerity, he would achieve freedom from this desire in his soul. Such spiritual knowledge would lead to spiritual bliss.

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(191)

If passion keeps awake, chases it the mind,
When not fulfilled, would ever grief find.

Just as the previous verse inspired for complete freedom from desire, similarly this verse reveals the pain of this desire in other ways so that the mind is impelled to seek freedom from its clutches.

When this desire arises, it must not be allowed to stay in the mind for a long period because when this desire is flowing in the mind, it would pursue the objects of the same desire and would think only of those objects but all pleasures of worldly objects are never fulfilled for any person throughout his life. So such a mind obsessed with multiple desires would always be engulfed in pain and this pain would destroy his wisdom and there would be no possibility of attaining right knowledge in his case.

It means that when a striver is tempted by many other desires than the minor desires of merely preserving the body, he must not let them stay for long in the mind and must try to eliminate these desires by realizing their evil consequences. If this doesn't happen, the worldly desires established in the mind go on exercising themselves. When these desires get stronger, even the right intellect and the resolve to seek freedom from them won't be possible and the intellect would find it impossible to renounce them and its confidence in right faith would be shaken, i.e., such a person would think that no one can renounce these desires. Such a person cannot know even the path of spiritual scholars and great spiritually awakened persons and cannot even think of enjoying the bliss attained by them.

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(192)

Desire ignores not worldly objects, mind attached is such,
Mental tension persists, what benefits wealth much ?

This verse also advises the striver to remain alert by showing him the evil consequences of desire. It also holds it improper to gather worldly resources to fulfil these worthless, disastrous desires and to spend time in facing the pain and grief of these desires.

The desires, more than the desire to preserve the body, are only for worldly pleasures and a person absorbed in pleasures and hungry for them would never ignore objects of desire. This is the fetter of attachment and till it continues i.e. till the desire is established in the mind, it would cause tension to the mind as the mind would be inclined to the outer world and the mind's energy would go on diminishing in the outer world so that the mind not looking within would experience only pain and grief. But if there is liberation from desire, the mind's energy, turning within, develops the bliss within. But if the desire is focused on worldly objects, the mind inclined to fulfil it would only wander in the outer world. Then even breathing would not be smooth and comfortable. In such a state, a person can't help being miserable. Desires can not be always fulfilled alike. If the desires are not fulfilled, what is the use of wealth and other material resources gathered by a person? They only cause worry and grief of protecting them. Therefore at a proper ripe age, a person must awaken his right knowledge, renounce the pleasures of desires through right knowledge, develop the power of austerity, purify his soul, renounce all his worldly passions and desires, and try to be steadfast in his soul and should feel contented after attaining complete liberation from the world.

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(193)

Resist temptation, let there be grief,
Seek such righteous life, always find relief.

This verse advises the striver to be alert every moment to cross the ever-flowing river of worldly passions or disastrous desires.

A person must boldly face a desire that arises in the mind to fetter him to the world. He must try every moment to eliminate it through right energy by realizing its true nature through mindfulness and alertness of mind and regarding it as more than the physical necessities even if he has to endure some pain in facing or dispelling it and accept it as a kind of austerity. This is the right way of spiritual striving. If a spiritual striver restrains his life so that whenever some desire or associated wrong tendency of anger, greed, doubt, aversion etc arises in the mind, he dispels it by realizing its true nature, he would then never have any misfortune. The flow of these wrong tendencies in the mind is itself a misfortune. Association with them would never bring peace. All these wrong tendencies are the product of worldly passions. Therefore complete spiritual peace and bliss can be attained only when these desires and their cause manifested by attachment, aversion, bewilderment, spiritual ignorance etc are completely eliminated and destroyed. Whatever then happens will be for the good and will result in spiritual well-being. He would then find ultimate peace in the soul and without any aversion in the world would discover the same Universal Consciousness in all and will then be contented. There is no better reward than this. If the mind is not keen to reap this reward and if such a person doesn't make efforts in that direction, he would have to face misfortune, i.e., he would continue flowing in the waves of the world and, whatever his desires, they would never be fulfilled and he would always feel miserable.

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(194)

Sitting, standing, in each stage, do realize your mind,
Tread the path righteous, let no hurdle bind.

In the previous verses it was mentioned that a spiritual striver must confront his desires which are more than physical necessities to escape from the fetters of the attachment for worthless worldly pleasures every moment even if he has to endure some pain in resisting those desires. With such practice for days, months and years, life would be completely restrained and such a person would have an opportunity to enjoy the spiritual bliss during his life time. His worldly passions would be pacified for ever. Now in this verse, a clear life style has been recommended to attain liberation from fetters of worldly attachment or desires. A striver at all times must realize his self with a devotion to spiritual striving. He must have right knowledge whenever worthless or disastrous desire arises. For this very purpose, he must keep up his efforts to determine whether a desire should be fulfilled or not. It may appear that fulfilment of desires can bring pleasures. But he must awaken his right knowledge to determine whether the fulfilment of that desire would result in pain in future. It is true that apparently the fulfilment of desire brings pleasure and restraint on it seems painful. But a striver must awaken such right knowledge that the trivial pleasure of fulfilment of desire may cause pain in future and therefore it is better that he should feel happy in the pleasure of fulfilment of desire in others rather than in himself and should endure the trivial pain in resisting that desire which would one day bring liberation from the outer world and eternal happiness of the union of individual consciousness with Universal Consciousness. Liberated from all worldly passions the soul would be manifested as eternal bliss.

With such a view of every act at every moment, the wrong attachment with the world would go on weakening and the striver would get an opportunity to watch himself and to direct the body, sense organs and the mind towards the right path and to keep up his efforts to move on the right path.

The hurdles on this path deceive a person by tempting him with trivial pleasures. This transient and illusory pleasure is indeed the wrong pleasure. Visualizing and apprehending terrible disasters, the striver must keep up his efforts to overcome these hurdles. The fear of trivial pain of resisting the worldly desires is also a hurdle in this path. Thus pained and grieved, the striver cannot find happiness in the company of others and such wrong fears trouble his mind. He must dispel all these wrong fears through right knowledge developed through meditation. He must overcome all these fears by renouncing all pleasures that may cause many diseases etc and he must keep himself on the path of restraint, meditation, right knowledge etc by inspiring himself to move on the right path and with right energy. He must not submit to any hurdle on this right path. Such practice over a long period would render his life spiritually-oriented. He would find happiness in himself through meditation, right knowledge and restraint in solitude and would ultimately attain eternal spiritual bliss. But he must learn to lead his life without sloth and with mindfulness. In due course of time, his life would spontaneously be spiritually-oriented. Such a person would enjoy bliss and contentment in himself even without the association of worldly objects and persons. He won't need to be something or the other in the world. This indeed is the truth of liberation from the world of being.

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(195)

Easy to realize wherever fettered is mind,
With keen insight, nothing hidden from mind.

This verse also elucidates the essence of the previous verse that a striver must open his meditative eyes to identify and dispel all obstacles on the right path in the right manner. These obstacles can be easily identified. He must continue his efforts to identify them. This very idea is elaborated by this verse.

When a striver watches his self in all his waking hours and looks to others only as much as is required for a bare conduct of life, he would easily find what fetters are creating hurdles in the right path, and where the worthless desires fetter a person. Where and how wrong fears hinder the right path is also known to a person absorbed in spiritual striving. But this requires a keen insight. Then deception of divine dynamism *(Maya)* would remain hidden. Keen insight is one that prevents a person from becoming a slave to natural impulses, awakens right spiritual knowledge to see his true welfare in his determination to pursue the spiritual truth. Such a striver must not accept what is apparent, pleasant or unpleasant, and determine the right path by realizing the truth. No divine dynamism would remain hidden from such keen insight. Keen insight would be that which wouldn't see him fettered to the world with wrong impulses and would awaken the power of divine intellect to keep in in view his ultimate well-being and eternal peace to search for truth and take a decision on that basis. He must not keep in view what appears to be pleasant or painful momentarily but determine truth and feel inspired to move on the right path. The deception of divine dynamism wouldn't be hidden from such keen insight. When it doesn't remain hidden, it wouldn't confine the striver to the world through wrong impulses and and won't cause any hurdle in crossing the ocean of being. A striver must extend his keen insight to this extent. This is the essence of this verse. Then no fetters would create hurdles in the path of his well-being.

It would be proper to know another meaning of the line 'Nothing hidden from mind' that a striver would learn through his own experience.

As a striver keeps watch over his body, sense organs, mind and intellect and is keen to appropriately reform himself by understanding all the worldly activities, his mind would start turning away from the outer world and he would be accustomed to spend his time in solitude and develop his capacity to live in solitude. Then whenever he finds occasion to be steadfast in the seat of meditation, he would have an opportunity to realize and experience the elements of earth, water, fire, air and sky etc. All these elements enter the knowledge of all living beings and protect their life and are the foundation of the whole universe without their being known in their real form. All these truths would no more be hidden from a person who watches himself. The striver may attain the blessings of good health etc on experiencing these elements. Along with this, wherever the intellect can reach, the striver develops the capacity to realize all those spheres. His mind would be able to unite with Universal Consciousness or God after liberation from the limited spheres of worldly desires. All this won't remain hidden.

The essence of what has been said above is that the mind which was leading its life while being tied to others since birth must renounce the self-interest of association with worldly persons but even then he may remain fettered to many spheres of the world. A striver realizes the truth of all these worldly spheres through his pure mind, attains perfection in spiritual striving and may thus develop the power to attain eternal spiritual peace. All this subtle knowledge would be manifested only by making life energetic in solitude. Otherwise it is impossible to realize the truth of all the inner states through rational arguments of worldly intellect. Their complete knowledge is impossible to express or to listen and is not of much use. This hidden right knowledge attained through spiritual striving is of great benefit during life time and even afterwards, and is in itself so pleasant that the striver would find all worldly temptations to be trivial when compared with this right knowledge. But this requires a pure mind and successful meditation for which worldly desires have to be limited to the bare minimum for the preservation of the body.

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(196)

If truth awakened is steadfast in mind,
Enthuses, pleases, rightly inspires mind.

The previous verse talked of developing a right view of meditation. This would lead to manifestation of spiritual truth. When we clearly know the true nature of the objects, whether pleasant or unpleasant, right view of meditation or sharp insight would be attained. Otherwise natural impulses of the mind in association with worldly objects or persons would bring wrong and illusory benefits but real consequences are quite contrary. When the striver is steadfast in the seat of meditation, the spiritual truth hidden behind natural impulses is manifested and inspires him to proceed on the right path. This very meaning is revealed in this verse.

If a person is able to be steadfast in his seat of meditation with all kinds of restraint, this meditation will focus on true meaning of life. As the striver practises restraint in his eating, drinking, speaking and actions etc, avoids worthless activities and restrains the mind from wrong tendencies of wrong view, doubt, desire, anger etc and keeps himself awakened while in the seat of meditation in solitude, his inner eyes would open and this insight would analyze his present life and examine whither he is going, what is his goal or destination etc and he would thus learn a lot. That is why it has been observed that if the mind is steadfast in this awakened truth, it would inspire him to move on the right path and encourage him to move on this path by showing him that his welfare lies in pursuing this path and, promising freedom from worldly pains and pleasures, it would provide ultimate welfare and eternal freedom from pain and keep up true happiness in pursuing that path of spiritual reward. But he must be steadfast in his mind in viewing truth through meditation. The life of natural impulses or worldly life puts a veil over the truth and impels him to continue being in the world. If the striver is steadfast in truth attained through meditation, it would keep him enthused on the right path. Restraint of body, sense organs, mind and intellect, spending time in meditation, awakening right knowledge, keeping on path of spiritual striving through ever new ways are all aspects of right path. First the awakened truth is the incarnation of God who first of all realized this spiritual truth in this world and revealed it to human beings. The striver must be mindful of this truth and keep it awake in the mind. When the mind is listless, the striver must establish the incarnation of God in his mind and feel inspired that if He has revealed the right faith to our ancestors through his incarnation in human form, always being liberated and that He is indeed the superior most and the best, we too then listening about that right path would be able to pursue that path and would attain the eternal spiritual peace and bliss after liberation from all fetters of the world. All this would inspire the mind towards the right path and would keep up our happiness and enthusiasm on the path of right faith. Otherwise the fettered mind seeing all others fettered in the world is keen to follow them and believes that when no one seems to be overwhelmed with spiritual bliss after liberation from the world, how can he be happy after liberation. This very lack of confidence in right faith would keep on troubling him. Therefore the striver must establish God, and right faith and divine devotion in his mind. Then right inspiration and happiness and enthusiasm in pursuing the path of right faith would be steady and the striver must not expect all other ordinary human beings to learn more. This indeed is the essence of this verse.

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(197)

Right and wrong revealed if right view sustain,
With right energy to act, there is no fear of pain.

The essence of the earlier verses has been concluded in this verse which reveals the ability to maintain right inspiration for the path of right faith.

If the view of truth arising from meditation continues, the right or wrong interest of a person would be clearly visible in meditation just as a patient after contemplation can clearly see the root of his disease as diagnosed by the doctor and then that patient feels inspired to move on the right path for the treatment of his disease and he also develops the courage to proceed on that path himself and no prevention or prescription disturbs him much. Similarly on realizing truth through meditation, and seeing the root cause of all worldly pains or sufferings in fetters of attachment to worldly pleasures, aversion to hurdles in way of these pleasures and the striver is not afraid of the pain in renouncing all these pleasures because he attains a healthy spiritual bliss after liberation from all these fetters. Worldly pleasure is intertwined with pain and doesn't last with the change of time. It is not at all a healthy pleasure. True happiness will be found only in the soul. For that very purpose, the striver has to follow their path with faith in words of spiritual seers. When there is the attraction of eternal bliss, no trivial pain can cause a hurdle on the right path.

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(198)

Path paved for traveller, for doer ready task,
Success through right energy, labour its own reward.

In the previous two verses, it was mentioned that one who first of all completely awakened himself in this universe was called God by the people. We must awaken his memory in our mind. Just as he while living among the people at large, and energetically restraining himself with the right knowledge and visualization of truth, completely overcame nature and didn't feel any pain in this religious and spiritual endeavour, similarly we should adopt the path of spiritual welfare revealed by Him in Vedas, holy scriptures etc. This very fact is presented by this verse.

Right path is for one who is determined and then makes efforts to move on this path. What use is this path if he doesn't move on it? We have been reading and listening about the path from the God who incarnated himself in this world and vigorously inspired the people of his time towards the path of eternal peace. If we accept the trivial pain of proceeding on that path, it would become the path of liberation. How would it become our path if we are slothful and continue flowing in the wave of the world of outer trivial pleasures and of attachment and aversion etc ?

Similarly, there is a task for the one who has the energy to perform that task. Where is the task for one who has no energy and enthusiasm for any task? The task for a person proceeding on the path of right faith is that he must avoid all kinds of wrong deeds, keep away from all sins, restrain himself in regulating his eating, drinking, sleeping, waking and maintaining purity. On being free from the worldly activity, he must sit in meditation and contemplate whither his life is directed. He must try to understand the lives of spiritual saints. Thus he must at first keep himself absorbed in the seat of meditation, giving no room to worldly passions which would otherwise keep him bewildered by developing wrong views in him. He must keep away from unnecessary worldly activities and increase his period of meditation and contemplation in solitude, pursuing the divine powers of friendly attitude, compassion for those in distress, being happy in the happiness of others, ignoring the drawbacks of others etc as mentioned earlier in this book, and, while sitting in meditation, recognizing all fetters like wrong view, doubt, attachment, aversion, ego, bewilderment etc and renouncing them mindfully while living among other persons in this world and before going to bed after dinner mindfully breathing so that all wrong tendencies and fetters are renounced and the body is adjusted and accustomed to right faith so that the path of spiritual welfare is not obstructed. All this constitutes the path of spiritual truth. These are the activities of the one pursuing this path of right faith. It has no room for aversion or harm to the others. The only task is to attain the eternal spiritual peace after liberation from all worldly pain and grief through purification of soul and by gaining spiritual power. The journey on this path would be completed only if the striver develops the right courage and energy to tread this path and only then he would ultimately attain eternal spiritual peace and bliss. The labour we do in proceeding on this path may appear painful in the beginning but ultimately it would prove to be a reward in itself. We would be so accustomed to this labour that it would be transformed into spiritual power and spiritual joy. Only by pursuing the aforesaid path of right faith we would attain good health, happiness of mind and freedom from entanglement with others. All this is the reward of the labour of right path becoming a part of our nature.

Thus ends the section on Dispelling of Desires.

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Mindful Respiration
or
Pranapan Samriti

Pranapan Smriti means mindful respiration i.e. performing the process of inhaling and exhaling with mindfulness. In the holy scriptures, inhaling is called '*apana*' and exhaling is called '*prana*'. In the body of a common human being, the process of breathing goes on without knowledge or even unknowingly as it flows during sleep. The mind of such a person, trapped in worldly entanglements is always lost in his own affairs and he remains busy with other activities. He is not even aware of his breathing process. Of course, during brisk walking, or in a state of illness, when breathing becomes difficult and fast only then one may be aware of it. Otherwise, the self-consciousness conducts the process of respiration in all the living beings in the same manner in order to perform routine activities of the body. This is sufficient only to keep the wheels of life moving. But a spiritual striver, wishing to attain salvation (deliverance), should conduct the process of breathing with mindfulness during his free time after taking meals. With this, normal inhaling and exhaling will also result in blessedness. The body feels blessed only when inhaling and exhaling becomes normal. A man inhaling deeply but remaining entangled in mental tension, doubt and desire etc., bound by his self interest and lost in his thoughts, does not find the time to exhale. The entangled and heldup breath gives pain and harms the body by making it sick. Similarly, for a person lost in thoughts etc. for a long time, if inhaling is short in a state of tension, selfishness, doubt and fear, but if exhaling is long, it will cause pain to his organs and his physical health will deteriorate. In the absence of normal breath, the parts and inner organs of the body do not get enough energy to conduct their functions completely. Blood does not circulate in a proper way in the organs. The body is deprived of the nutrients from the food consumed because the only power for doing all this work i.e. carrying out the assimilation of food etc., is in inhaling and exhaling. But this is not conducted properly because one does not know, in what type of fetters the mind is caught or how it is entangled in the vicious cycle of numerous pleasures and pains. Again the mind is badly entangled in doubts and thoughts whether to do it or not and one does not even find time to conduct the mindful respiration properly. Similarly, it is not known in which bonds of affection, malice, ego, delusion, fetters etc., the mind is entangled and so it is lost in thoughts of nowhere. It is self-consciousness hidden inside alone that conducts the respiration only to maintain life. But even this process of entangled breath is a sinful act which brings punishment in the form of disease and sorrow etc. A spiritual striver should personally test this reality as to how the respiration is halting, suppressed and difficult in a state of tension, doubt, fear etc. He himself will come to know of it and realise it. Whenever he is bound by tension etc. or by false desires, he should conduct a surprise test to find out how the respiration is being conducted, and then he will realise that it is not being conducted in a healthy and useful manner. It is sometimes short like an ant and sometimes extremely long like the period of sorrow and thus it flows while harming the organs. It prevents the proper digestion of food and smooth circulation of blood. So we have to remove this defect through mindful respiration so that all the inner organs of the body can acquire energy from it to conduct their respective functions properly. But this will be possible only when the mind, too, is healthy. A healthy mind means a mind free from fetters. Such a healthy mind alone can conduct mindful respiration. The mind will be free from fetters only when it is free from the concept of joys and sorrows and from doubt, lust, anger etc., and also when it is free from the thoughts of pleasures and pains of the past, present or future. So much so that one should continue with mindful respiration uninterruptedly despite joys and sorrows or other fetters. This will enable all the parts of the body to acquire energy from respiration to make the body healthy and to bring mental happiness. The method of conducting systematic mindful respiration is as follows :-

First of all one should sit in a state of *Padmasan* (Lotus Seat) while keeping his head, neck and spinal cord erect and start inhaling and exhaling mindfully remaining steadfast. If, initially, it is painful to sit in

Padmasan, (Lotus Seat), then one may sit in any other convenient posture while keeping all the parts of the body erect as mentioned above. If one feels pain in knee joints, one may sit on a chair with legs dangling below, but his spinal cord should be kept erect as advised above. However, one should keep on trying to sit in *Padmasan* (Lotus Seat). While doing so, one should keep a table in the front for support to avoid falling under the influence of sleep. It is not advisable for a healthy man to sit at a higher place while breathing mindfully as there is the risk of fall under the influence of sleep.

In this way, while on *aasan* (seat) one should be fully aware when one is inhaling. The spiritual striver should be fully aware of the time consumed in inhaling and similarly in exhaling. Awareness should be constant for the whole duration of inhaling and exhaling. One should not be without this awareness even for a single moment. When one is not aware of one's breath, it means the mind has slipped and has gone away to entanglements elsewhere. Instantly, one should alert the mind, remember and revert back to mindful respiration. One should be fully aware of inhaling and exhaling. One should mindfully draw the breath in and then release it. Mindfulness should not be allowed to lapse even for a moment. This, by power or energy, is the only infallible method to control the mind. Thus, one should not wilfully try to prolong the breath nor one should shorten it nor one should stop it. One should not try to interrupt and should let the breath flow in and out, howsoever long or short in itself it may be. But inhaling and exhaling should be conducted mindfully. One should not be unaware i.e. one should be fully aware while inhaling and exhaling. He should not be distracted by the comfort of sloth and sleep. Mindful respiration should be uninterrupted.

Now slowly and slowly, while mindfully inhaling and exhaling, the mind's attention should be shifted to the body. One should inhale and exhale while observing all the inner organs of the body one by one. Similarly, one should feel the stomach full of food while inhaling and then exhale while feeling the full stomach. Similarly, while feeling about the stomach, keep the mind fully awake, and after watching it for a short time one should conduct mindful respiration. Similarly, one should shift one by one to other inner organs like liver, gall bladder, large intestine, small intestine, kidneys, bladder, lungs, heart and brain etc. and mindfully inhale and exhale while feeling them. The mind should be engrossed in this process so completely as to fully forget about the world and all worldly affairs. Then one will be busy in providing full energy to the body. One should keep on inhaling and exhaling while being aware of all the other parts of the body. One should inhale and exhale twice or thrice keeping awareness of each part of the body by turn. In this way, one should continue to do so for half the time one intends to sit and carry on mindful respiration by being aware of the organs in the body.

It means that one should give half the time that one wishes to devote for this mindful respiration, and inhale and exhale while being aware of all the organs of the body.

Here it is very important to remember that while feeling about the organs of the body, the breathing process should not be delayed i.e. one should not be so engrossed in feeling the organs as to delay the breathing process.

Now, if half the time to be devoted is over, one should start forgetting the body i.e. one should inhale and exhale without feeling the body and he should let the body and its inner organs go out of one's mind. In this way while one has spent some time in inhaling and exhaling, the mind will start activating. Sometimes with the remembrance of one's child, its view will be produced and sometimes of others. The mind may thus get entangled. In this state, the respiration will either be halting or conducted unknowingly. On such an occasion, one should realise the fact that one has sat for the process of mindful respiration and not for thinking about anything else. It is not the time to think about worldly worries. One should start the mindful respiration instantly and forget children etc. If the understanding is awakened through mindful respiration, children etc. will automatically be forgotten. If the mind remains entangled in the children etc., the respiration will be conducted unawares and unknowingly as the mind can do only one thing at a time. One should mindfully observe one's respiration and renounce everything else on this occasion. Mind will never remain idle and if the mind is engrossed in mindful respiration, it will not let any other thing crop in. Just as one has ignored the view of the child through mindful respiration, so as one must practise the avoidance of the evil of doubt, lust, anger, wrath, sloth etc. that dominate the mind and distort the breathing process. Thus, one will be accustomed to pure breathing. After this, if one is reminded of worldly pleasures, one may get entangled in *raga chitta* (mind with attachment). Recollecting the worldly pleasures, one will then forget the breathing process. Instantly, one must become alert and should be so engrossed in mindful respiration that worldly pleasures should disappear from the mind. Similarly, a pain-giving thing may also entangle the mind and in such a state, again, the above mentioned method should be adopted i.e. one should be engrossed in mindful respiration and bid farewell even to *dwesha chitta* (mind with aversion). Similarly, one may be lost in attachment, or in sorrow etc. In such a state of mind with delusion, one must not give up inhaling and should come out of the mud of attachment through mindful respiration. Thus, anything that entangles the mind will distort the respiration. If one does not let it be distorted, all false attachments and fetters will then automatically be avoided. This is what is called mindful inhaling and mindful exhaling. If one keeps on concentrating on mindful respiration in this manner, all the evils or fetters like attachment, aversion, delusion etc. will have no opportunity for their manifestation in the mind.

Similarly, if the mind is entangled in worldly pleasures, it will lose awareness of respiration and will not come to know about inhaling and exhaling. If the respiration is mindful, one will forget the worldly pleasures and the respiration will be pleasant. The same is the case with pain. If one becomes worried owing to sorrow, one loses awareness of respiration and if the respiration is mindful, one will forget the sorrow too. In this way, one must, howsoever, try to devote as much time as one can to this process of mindful respiration i.e. from one to three hours and then keep on increasing it as per one's strength. Then it will bring greater benefit rather than harm. Afterwards, whatever time remains after necessary physical activities, it should be devoted to the mindful respiration. If the mind is idle, it will indulge in wasteful activities. But if the food has been digested and one feels light in the body, it is better to sit in meditation. It is most important to free the mind from all the fetters mindfully with knowledge. If one can be free from these fetters through knowledge, one can carry on mindful respiration on other occasions, too. When one entangles his mind in self-interest, these fetters will grow strong and if one realises the pettiness of this self-interest, fetters will disappear and salvation will become natural. One must forcefully get freedom from these fetters through mindful respiration. However, if one knowingly turns away from these fetters, it does not matter even if the respiration is carried on unknowingly or unawares. But one must not sit for meditation before five or six hours after meals till the food is fully digested otherwise it is not beneficial. However, one may sit for mindful respiration either immediately after taking meals or after taking rest after meals depending upon one's convenience.

This is the detailed description of mindful respiration. The spiritual striver can, thus, practise it mindfully without any doubt or fear after understanding its technique of conducting it in detail. Even if the doubt persists, one must not worry. One should start with whatever one has understood after the study of this chapter or one should clear one's doubts by talking to or discussing with someone who is experienced. By doing this exercise at the proper time, one will understand its technique without any doubt. In solitude, this exercise is a blessing in itself. But one should keep on reading this chapter carefully again and again. Then one will understand everything about what one has to do for this mindful respiration.

|| HARI OM TAT SAT ||

Updated detail of Collection from blessed devotees for publication of Six (6) revised second edition of Daily Meditation on the divine spiritual life and Ohm and Soham book, 2nd Edition of Anmol Amrit Vachan book, 2nd Edition of Verses of the Divine Spiritual Life Vol. I, Vol. II and Vol. III and 2nd Edition of A Dictionary / Panorama of Spiritual Science Adhyatma Vidya.

Total collection from Receipt No. 710 to Receipt No. 719		1,10.500.00
Previous Balance on 18.02.2019		95858.00
Interest from PNB upto 5.06.2021		11508.00
	Total	**217866.00**
Expenditure on Daily Meditation		- 89334.00
	Balance	**1,28,532.00**
Expenditure on Anmol Amrit Vachan		- 50,076.00
	Balance	**78,456.00**

Updated collection from Receipt No. 720 to 728

S No.	Name of Donor	Date	R.No.	Amount Rs. P.
1.	*Prof. K.L. Gogia, A/City*	*17.12.21*	*720*	*21,000.00*
2.	*Receipt No. 721*			*Cancelled*
3.	*Mrs. Megha Rakesh Jain,* *Sh. PM Shaji, Pune-21*	*21.12.2021*	*722*	*5000.00*
4.	*Sh. Subhash Bahadur* *A-118, Sushant Lok-3* *Sec.-57, Gurgaon-011*	*27.12.2021*	*723*	*2500.00*
5.	*Late Smt. Panna Devi* *w/o Late Sh. Radha Kishan* *Ambala City*	*28.12.2021*	*724*	*1100.00*
6.	*Smt. Suman Lata Goyal* *w/o Late. Sh. Sudarshan Goyal* *6, Jagdish Ashram, Patiala*	*28.12.2021*	*725*	*1100.00*
7.	*G.C. Garg & Smt, Kanta Rani* *& Family*	*01.01.2022*	*726*	*11000.00*
8.	*Sh. H.C. Madan* *Inder Nagar, Ambala City*	*01.01.2022*	*727*	*2100.00*
9.	*Sh. Narinder Nath Vaid* *Sector-8, Ambala City*	*01.01.2022*	*728*	*5100.00*

	Total	***48,900.00***
Previous Balance after printing of Daily Meditation & Anmol Amrit Vachan Book		*+78456.00*
	Balance Left	*127356.00*
Expenditure for sending books upto 13.01.2022		*- 2819.00*
		1,24,537.00
Add : Interest upto 04-12-2021		*+ 2038.00*
	Total Balance	***1,26,575.00***

1. Expenditure on publishing Verses of the Divine Spiritual Life-1 (includes paper, printing, binding & Lamination)	18140.00
2. Expenditure on publishing Verses of the Divine Spiritual Life-2 (includes paper, printing, binding & Lamination)	21165.00
3. Expenditure on publishing Verses of the Divine Spiritual Life-3 (includes paper, printing, binding & Lamination)	27795.00
4. A Dictionary Panorama of Spiritual Science (includes paper, printing, binding & Lamination)	29500.00
Total Expenditure on Four Spiritual Books of Rev. Swami Ji Maharaj	**96600.00**

Previous Balance after printing of 2nd Edition of Daily Meditation & Amrit Vachan	**126575.00**
Expenditure on four 2nd Edition of Spiritual Books	**- 96600.00**
Balance Left	**29975.00**

Sh. A.S. Mahajan is retired Head of Post Graduate Department of English, G.M.N. College, Ambala Cantt. He has been General Secretary of Haryana College Teacher Union for two terms and Member of Executive Council and Academic Council of Kurukshetra University, Kurulshetra. He is at present Manager D.A.V. Senior Secondary School, Ambala Cantt. Manager Lord Krishna Public School, Ambala Cantt and Member of Managing Committee of D.A.V. Public School (Riverside) Ambala Cantt. After his retirement his main interest is translation of Spiritual Literature from Hindi to English language.

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Namo Narayanai Nama:

The inner spiritual knowledge of life in general is gained only in meditation which is inspired, developed or brought about even by rightly charging one's mind with these following four powers :

1. **Loving kindness for the happiness of others:** To be in pleasure or joy, in seeing or observing others in joy or pleasures; and, not to be jealous of, or remaining indifferent, while observing their pleasures or joy.

2. **Compassion or Sympathy:** Seeing others in misery or trouble, to have a compassionate heart for their pain, even though one may not be the least in power, practically to do anything for them; even then, he should not become mentally heartless, to express even in his heart, sympathy for others in troubles and pains.

3. **Praise or Praiseworthy attitude towards other's good qualities and fine acts:** i.e. not to turn a blind eye to the good act and show the bad ones in respect of others.

4. **Affecting ignorance towards others' sins,** wrong, and all bad and mischievous things, which are not practically part of our business.

By developing these four powers, one is fully fit for applying his mind to a right analysis of life, and all events which occur; and then he can conclude right knowledge out of them for the inspiration of one's heart; to take the right course of life for one's ultimate well-being.

-Excerpts from Verses of The Divine Spiritual Life
(With Explanation)